

APOCALYPSIS.
OR, THE
REVELATION
Of certain notorious Advancers
OF
HERESIE:

Wherein their Visions and private Revelations by Dreams, are discovered to be most incredible blasphemies, and enthusiastical dotages;

Together with an account of their
Lives, Actions, and Ends.

Whereunto are added the effigies of seventeen
(who excelled the rest in rashness, impudence and
lying,) done in Copper Plates.

Faithfully and impartially translated out
of the Latin by J. D. *The Third Edition.*



Printed for J. Williams at the crown in Cross
Keys Court in Little Britain. 1671

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TO THE

Excellently Learned,

EDWARD BENLOWES

OF

Brenthall in Essex Esquire, &c,

Worthy Sir,



Have here presumed to present you with a strange and bloody *Tragedy* of *Heretics* and *Enthusiasts*, written in *Latin* by a most elegant pen, by one who hath concealed his name, as I conceive out of this reason, that, living near the times and places of this representation, it might have proved dangerous to him to have published it. Here you have *Religion* brought upon the stage in very strange disguises, nay they make her act parts the most contrary to her nature, imbruing her white & innocent hands in blood, & Massacres. But as she hath met with *Wolves* to destroy and tear in pieces, so hath she also met with *Shepherds* to heal and protect, and anp among those the most laborious

The Epistle Dedicatory.

Author of ΠΑΝΕΒΕΙΑ hath not bin the least considerable His severe and most indefatigable labours in most parts of *Learning*, are consummated in this piece of Religion, wherein like an experienced Anatomist, he hath left no vein un-cut up. To fall into excessive commendations of him, were to commit a moral absurdity, by praising one whom the general Trumpet of fame hath blaz'd abroad for so great an advancer of Virtue and Learning: But to trouble *you* with them, were yet to be so much the more importunate, whose conversation with him was so great, that whatsoever I may say of him, I shall not acquaint you with so much as your self know. Nor did the influence of your Patronage raise and animate only him, but there are so many other monuments of your great encouragements to learning, that it will be thought modesty in me not to mention all. But your excessive Benefactorship to the Library of *S. Johns Colledge at Cambridge* (whereof I have sometimes had the honour to be an unworthy member) I cannot passe over as a thing, which will stand upon the file of memory, as long as learning shall find professors or Children. And that which
increases

The Epistle Dedicatory.

increases the glory of your munificence
is, that that library may boast that it is
furnished with the works of its own
sonnes, which, being the greatest act of
retribution and gratitude that may be,
must be accordingly acknowledged by
all that shall come after. But that which
hath the most engaged and satisfied the
English world, is, that your endeavours
have displayed themselves in their clear-
est lights, in that *one thing that is necessary*,
that is to say, *Religion* not only by being
a constant assertor of her purity here
in *England*, but in that, after more then
Ulysses Travels throughout most parts
of *Europe*, you have returned to your
former enjoyments of that chaste *Penelo-
pe*, when others either out of weakness
or surpris, are ensnared and besotted
with the Tenets of other Countries,
whereby they are both ingrateful and in-
jurious to their own, by preferring the
prudence and policy of another before
hers. Religion certainly, if well impro-
ved, is the *Talent*, that felicifies the im-
prover, it not, condemns him. It is
that universal *Patrimony*, which entitles
us to be the sonnes of God, and by which
we are adopted into the sure hope of
eternal happiness. It is the *Loadstone*

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wherewith when our souls are once touched, they are directed to the right pole of the eternally beatifical vision; and without which, we must infallibly expect to split against the Rocks and shelves of perdition. It is the consummation of heavens indulgence to Mankind, that which doth familiarize us, and makes good our interest in the great being and cause of all things. It is the perfection of nature, since that whatsoever we know of the divinity by her comes only by the assistance and mediation of our senses, but the other furnishes us with a more evident assurance, (and that, in things, which can be neither *seen, heard* nor *conceived*,) by the more particular providence of *Grace* and *Faith*, whereby he is pleased to *bow down the heavens*, and descend unto a familiar conversation with our very spirits.

But that which ought further to endear all men to Religion, is, that she only next to God may pretend *Ubiquity*, as being a thing written in such indellible characters in the heart of all men, that even the most barbarous nations, and the greatest strangers to civility and policy have acknowledged some divine worship, though their pravity or want

of

The Epistle Dedicatory.

of instruction, may have blinded them from the *true*, but yet that eclipse of the true God hath not ben total, inso-much, as they have still retained a sense and veneration of Religion, so that to the best of their imaginations, they have created something like God to themselves. To make this yet more evident, we are to note, that most people, though they had not so clear apprehensions of the immortality of the soul, as we have; yet were they not only perswaded of the impossibility of its annihilation, but have also acknowledged rewards and punishments to be expected after this life.

To ascend yet a little higher; the divinity and preheminance of Religion is demonstrated in that it exerciseth that Empire and Sovereignty over the mind of man, that no blandishments of the flesh, no temptations, no torments have been able to dispossesse it. It hath triumph'd in the midst of its persecutions; and by her sufferings hath conquered her persecutors. Her pleasing Ravishments can stifle for a time all sense of humanity, elude flames, and racks, and so arm the delicacy and tenderness of Virgin purity, as to overcome the hardiest Tyrants.

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It is she that raises our souls to a holy boldness and intimacy in our addressees to heaven, being indeed rapt into the heavens of divine contemplation, by her extasies and illuminations. It was her inspiring communication, that elevated your pious soul, when you described the divine perfections of the incomparable THEOPHILA. These things can she doe and greater, when there is but one grain of true *Faith*; but when she is defiled and adulterated with humane ceremonies and inventions, she is deformed, and looses all her grace and beauty. And among these hath she met with two most importunate pretenders, *Atheisme* and *Superstition*; the one strips her stark naked, the other meretriciously prostitutes her in the disguises of humane Inventions. And that she hath been thus evil entreated, in all places and times, this Books gives but too great testimony, whethe you look on the *novæ Cœcia* or this small appendix, treating for the most of what hapned in High and Low *Germany*. I would not draw any excuse for our own gyrations of Religion here, from their madness: but rather condemn them as things that would have out vy'd the extravagance of the former. But to draw

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draw any argument against Religion from either were impious; for if we did, we must in consequence, deny all, both particular and universal *providence* of Almighty God; we must deny the Scriptures, the heavenly Legacy of eternal salvation; we must deny *Heaven, Hell, Eternity*, nay take away the *Cement* of all humane society, and expect to see the *order* and *beauty* of the *universe* hurried into *darkness* and *confusion*, since it ought not to out-last man, for whom it was created. Nay; but let us rather profess humanity, and make this use of the failings and extravagance of others in matters of Religion; to humble our selves to a reliance on that immense Being, who hath thought fit to plant Religion in the heart of man, to direct him in his voyage to eternal happiness, wherein that every man might take the right way, is the earnest prayer of.

Worthy SIR

Your most devoted, and

most humble servant.

JO. DAVIES.

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The Authors Preface.
TO THE
READER.



*THE doctrine of the ANA-
BAPTISTS, courteous
Reader, to give it thee in a
single expression, is nothing
but lying and deceit, Thou
haply thinkest them a sort of
people divinely inspired and Prophets: Thou
art deceived. They are false Prophets and
false teachers, as being a contagion, than
which hell it self hath not vomited up a more
dangerous since the beginning of the world.
For I do not think it can be easily demonstra-
ted, what other mischief could have reduced
not only the Netherlands, but almost all
Germany, into so great calamity and deva-
station. When I more narrowly look into the
Heresie of these men, I confess I am puzzled
to find a name for the Monster, but what its
aims are, I may k apply guess.*

*Its first part speaks a Lyon, its last a
Dragon, the middle a pure Chimæra.*

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I call it a Monster, and I may add the most monstrous that ever was, as having in it the Ingredients of all formerly condemned Sects. Which when I consider, me thinks all the ancient Hereticks, such as Nicholas Antiochenus, the Gnosticks, the Valentini-ans. Noctians, Sabellians, Patropassions, Parmenians, present themselves anew out of Hell to me. So that I can make no other judgment of THOMAS MUNTZER, that Authour and raiser of a most pernicious Sect, then that he hath re-erected the Standards of all former heresies. But that it may not be said, as in the Proverb, that Affrick alwayes furnishes us with Novelties, he also with his desperate disciples, hath sacrilegiously attempted to advance some altogether new and unheard-of opinions, whereof who shall say that what is MADE is GOOD must be very extravagant. Out of these, have they resolved and decreed, that children till they come to age, are only Catechumeni, and ought not to be clad with the white robe of holy Baptism. Out of these, have they declared a community of all things. Out of these, teach to dishonour and discard Magistrates, who are the living eetypes of God, while in the mean time they themselves aspire to Sovereignty, and would be accounted Potentates, when they are indeed the wickedst among men: Dis-
semblers

To the Reader.

semblers, Cheats, Hypocrites, Novators, or Advancers of novelties, and the subtle generation of the old Viper Novatus. Which said Novatus, if I display in the colors wherein the holy father and Martyr Cyprian sets him forth, discreet men shall be my Judges. Whether I have not hit the mark, and the same description most fitly suits the greatest part of the Proselytes of Muntzer. As concerning Novatus (says that Ornament of his Carthage, lib. ii. Epist. 8. to Cornelius then Bishop of Rome) we needed not any relations to be sent to us of him, since that from us you were to expect a more particular account of Novatus, a man that is a constant Advancer of novelties, of an insatiable avarice, furious in his rapines, blown up with arrogance & pride, even to astonishment; a man not admitting any good understanding with the Bishops: the end of his curiosity is to betray, of his flattery to surprise, his love is dogg'd by his infidelity, he is the fuel and fire brand that heightens the combustions of sedition, and hurrican and tempest which causes the shipwrack of Faith, an opposer of Tranquility, and an enemy to peace. These were his thoughts of Novatus, which what wise man but will allow us to attribute to our Novators? Certainly,
if

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if Iohn that Botcher of Leiden; the ulcer and deformity of that Gallant City, were to be drawn in his own colors, we need borrow them no where else. You therefore, Ortodox Doctors, reduce those erroneous and miserably seduced men, which yet are so, into the way of Truth, Deliver them, I beseech you out of this phrensy, & omit no oportunities which may help to recover them out of this imaginary disease to which they are so accustomed. This shall be your reward, this is the prize you shall obtain. Him that overcometh, will I make a Pillar in the Temple of my God, and I will write upon him the name of my God, &c. Revel. 3. 12.

I. THO.



1. THOMAS MUNTZER;

His Opinions, Actions, and End.

The Contents.

Muntzers Doctrine spreads, his aims high, his affirmations destructive; He asserts Anabaptism, rests not there, but grows worse and worse in his opinions and practices; his large promises to his party and the common people: he endeavours to set up himself, pretending to restore the Kingdom of Christ; being opposed by the Landgrave, his delusive Animation of his followers; their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the Landgrave convinceth him by Scripture, when being racked, he laugheth, afterward relenteth; his last words; is deservedly beheaded, and made an example.

2 JOHN MATHIAS.

The Contents.

John Mathias repairs to Munster, his severe edicts, he becomes a malicious executioner of Hubert Trutling, for contumelious expressions touching him, his own desperate end.

3 JOHN BUCKHOLD or JOHN of LEYDEN.

The Contents.

John Buckhold his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptism; he succeeds John Mathias, he comforts the people

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with a pretended revelation; he makes Bernard Knipperdoling of a Consul, to become common executioner, Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, he takes to himself three wives; he is made King, and appoints officers under him, his sumptuous apparel, his Titles were King of Justice, King of the new Jerusalem, his throne, his Coin and motto thereon: The King, Queen, and Courtiers wait on on the people at a Feast, with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety, his large promises to his Captains, himself executes one of his wives, he feigns himself sick, and deludes the people with an expectation of deliverance; in the time of famine, forgets community: he is betrayed by his Confident, is brought prisoner before the Bishop, who checks him: his jesting answer and proposal, he is put to a Non-plus, is convinced of his offences: his deserved and severe execution.

4 HERMANNUS SUTOR.

The Contents.

Herman the Cobler professeth himself a Prophet; &c. he is noted for drunkenness: The ceremonies he used in Anabaptism, Eppo his Host discovers him and his followers to be cheats: Hermans wicked blasphemies, and his inconstancy in his opinions, his mothers temerity, his Sect convinced, and fall off from him, by one Drewjis of his Sect he is handled roughly: Herman is taken by Charles Lord of Gelderland, &c. and is brought prisoner to Groningen: when questioned in his torments, he hardened himself, and died miserably.

5 THEODORUS SARTOR.

The Contents.

Theodor the Botcher turns Adamite, he affirms strange things, his blasphemy in forgiving of sins, he burns his cloaths, &c. and causeth his companions to do the like. He and his rabble go naked through Amsterdam,

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dam, in the dead of Night, denouncing their woes; &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shameless. May. 5: 1535. they are put to death? some of their last words.

6 DAVID GEORGE.

The Contents.

David George, the miracle of the Anabaptists. At Basil he pretends to have been banished his Country for the Gospels sake, with his specious pretences he gains the freedom of the City for him and his. His Character. His Riches. He with his sect enact three things. His Son in Law, doubting his new Religion, is by him questioned: and upon his answer excommunicated. His wives death. He had formerly voted himself immortal, yet Aug. 2. 1556. he died, &c. His death troubled his disciples. His doctrine questioned by the Magistrates, eleven of the Sectaries secured. XI. Articles extracted out of the writings of David George, Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

Conditions whercupon the imprisoned are set at liberty.

The Senate vote the doctrine of D. G. impious, and declare him unworthy of Christian burial, and that his body and books should be burned, which was accordingly effected.

7 MICHAEL SERVETUS.

The Contents.

Servetus his converse with Mahumetans and Jews. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24. year of his age, he boasted himself the only Teacher and Seer of the world. He inveighed against the Deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to

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be worshipped, &c. He held the holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553. by the decrees of several Senates, he was burned.

8 A R R I U S.

T H E C O N T E N T S.

Arrianisme its increase, Anno 323.

THe General Council at Nice, Anno 325. called as a Remedy against it, but without success. The Arrians misinterpret that place, John 10. 30. concerning the Father and the Son. They acknowledge one only God in a Judaical sense. They deny the Trinity. Arrius his wretched death. Anno 336.

9 M A H O M E T.

The Contents.

MAhomet characterised. He made a laughing-stock of the Trinity. He agreed with Carpo-crates, and other hereticks. He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tombe at Mecca.

10 B A L T H A Z A R H U B M O R.

The Contents.

Hubmor a Patron of Anabaptism. He damned usury. He brought in a worship to the Virgin Mary, &c. The Senate of Suring by a Council reduced him. He renounced the heads of his former doctrine. Himself or Sect still alive. He is taken and imprisoned at Vienna in Austria. He and his wife both burned.

11 JOHN

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11 JOHN HUT.

The Contents.

John Hut the prop and pillar of *Anabaptism*. His credulity in dreams and visions. He is accounted a true Prophet by his Proselytes. At Merhern, his Fraternity became as it were a Monastery.

12 LODOWICK HETZER.

The Contents.

Lodowick Hetzer, a famous Heretick. He gains Proselytes in Austria and Switzerland. Anno 1527, at a publick disputation Oecolampadius puts Hetzers emissaries to their shifts. Hetzer denied Christ to be co-essential with the Father. His farewell to his Disciples. He is put to death for Adultery.

13 MELCHIOR HOFMAN.

The Contents.

Hofman a Skinner, an Anabaptist; Anno 1528: seduced 300. men and women at Embda in West-Friesland. His followers accounted him a Prophet. At Strasburg, he challenged the Ministers to dispute, which was agreed upon Jan. 11. 1532. where being mildly dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.

14 MELCHIOR RINCK.

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Melchior Rinck, an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple Thomas Scucker in a waking-dream cut off his brother

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brother Leonards head ; pretending for his murthor obediencce to the decree of God.

15 ADAM PASTOR.

The Contents.

Adam Pastor a derider of Pædobaptisme. He revived the Arrian heresy. His foolish interpretation of that place, Gen. 2. 17. so often confuted.

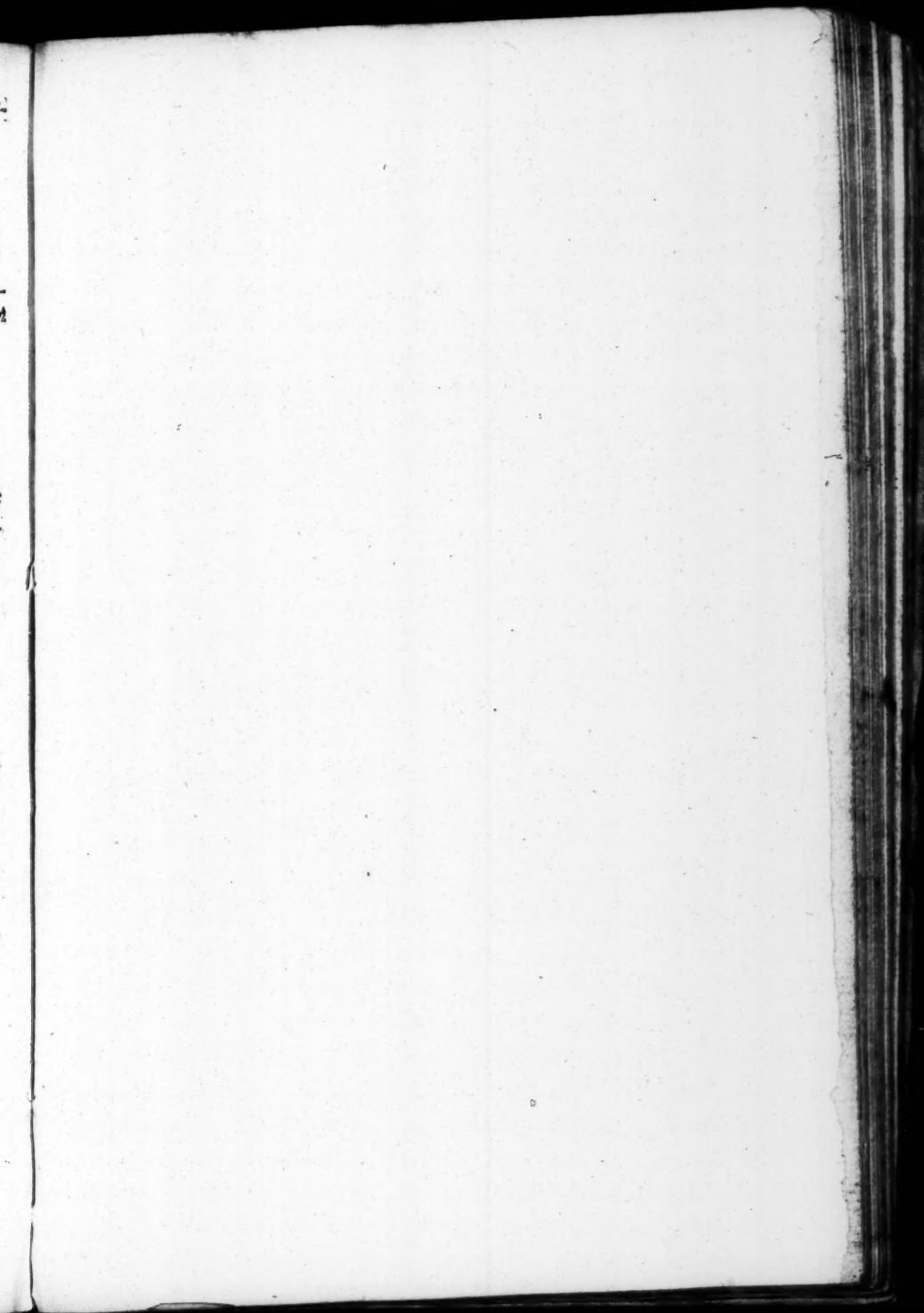
16 HENRY NICHOLAS.

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Henry Nicholas, Father of the Family of Love. He is against Infant-Baptism. His divellish Logick.

The End of the Contents.

T H O.







*Hei mihi quot sacras iterans Baptismatis undas
Muntzerus Stigys Millia traxit aquas*

HIS OPINIONS, ACTIONS,
And END.

THE CONTENTS;

Muntzer's Doctrine spreads, his aims high, his as-
firmations destructive; He asserts Anabaptism,
rests not there, but grows worse and worse in his opini-
ons and practices; his large promises to his party, and the
common people: he endeavours to set up himself, pretend-
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ing to restore the Kingdom of Christ; being opposed by the Landgrave, his delusive animation of his followers, their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the Landgrave convinceth him by Scripture, when being racked, he laugheth, afterward relenteth; his last words; is deservedly beheaded, and made an example.

Anno 1521,
1522.



About the year of our Redemption, M. D. XXI. and M. D. XXII. there rise up in Saxony near the River Saale, a most insolent Sect of certain Enthusiasts, among whom Nicholas Storkius was no ordinary person.

These presumptuously boasting that their Dreams, Heresicks, their Visions and Revelations, were inspired into them usual pretence. from heaven, had sily scattered it among other seditious persons of the same kidney; That the world was to be reformed by their meanes, which done, and the wicked utterly cut off from the face of the earth, it should be governed by Iustice it self. All that gave not up their names, and embraced their Sect, they branded with the name of ungodly. Out of this Sodomitical lake sprung THOMAS MUNTZER, one that boasted that he had had communication with God. This man's Doctrine incredibly spread,

Muntzer a
quick Scholar
in a bad school.

His Doctrine
spreads,

His aims high.

The end that
Heresicks pro-
pound to them-
selves, in oppo-
sing the Mini-
stry and Ma-
gistracy,

His affirmati-
ons destructive.

as being in the first place levell'd at the holy Doctors of the Reformed Religion; And from thence discharged at the Magistrates themselves; for the Christian flock being once deprived of these two constitutions of men, there were nothing to hinder the greedy Wolves to break out into all rapine, and oppression. And this is the reason why the Wolves, that is to say, the false Teachers, have ever most violently opposed the Ministry and the Magistracy, in hopes, if possible, to draw these from the care and charge of their flocks, or at least to bring them into contempt with their sheep, which by that meanes should stray into their parties. This Muntzer did both by his teachings and writings publicly affirm, that the Preachers of that time that contributed their endeavours to the advancement of the Gospel, were not sent by God, but were

meety

meer Scribes, and impertinent interpreters of the Scriptures; That the Scriptures and the written Word, were not the pure word of God, but only a bare Testimony of the true word; that the true real word was something that were intrinsecal and heavenly, and immediately proceeding out of the mouth of God, and consequently so be learned intrinsecally, and not out of Scriptures, or by any humane suggestion. With the same breath he brought Baptism into contempt, most convincibly affirming that there was no warrant from God for Paedobaptism, or baptism of children, and that they ought to be baptized after a spiritual and more excellent dispensation. He further endeavoured to teach that Christ's satisfaction for us was necessary; whatever honest and weak understanding men could urge to the contrary; That matrimony in the unfaithful and incontinent, was a pollution, meretricious and diabolical; That God discovered his will by dreames (whence it was that he was mightily infatuated with them) holding that those were (as it were) communicated by the Holy Ghost. Hereupon was he acknowledged by his followers for some heavenly and spiritual Prophet, and it was believed that he was thus taught by the spirit of God, without any humane assistance. This doctrine did he disperse throughout all Germany by printed Books and Epistles, which the tinder-brain'd disciples of his seditious sect were soon fir'd with, read, approved, and propagated. The same man in the yeates M. D. XXIII. and M. D. XXIV. Anno 1523 taught at Alsted which is a City in Saxony, near Thuringia; and when not only the Ministers, but also the Magistrates lay under the lash of his calumny, insomuch that his Sermons were stuff'd with most seditious and bitter investives against them, and pretending to groan for the return of lost liberty, and for the insufferable pressures of the people under Tyranny, he complained of it as a great grievance, that their wealth and estates were the prey of the Magistrate, and therefore would perswade them that a remedy was timely to be applied to these things. Being for this doctrine dispatched out of Alsted, he comes to Norimbergh, and thence without discontinuing his journey into Basil, and thence into Switzerland, from whence at length he came to Crato-

Anabaptists
their leading
principles.

Seldome rest
there, but grow
worse and
worse.

Sectaries like
tinder, are soon
on fire.

Anno 1523
1524.

An usual pre-
sence to raise
sedition.

Hereticks rest-
less.

via, where at a certaintown called *Griessen*, he continued some weeks. In the mean time he was no less idle then ever, and that especially in the County of *Stuling*, where he sowed so much of his contagious seed among his factious disciples, as afterwards thrived into an extraordinary harvest. At the same time he publicly scattered abroad his doctrine of *Baptism*, and the word of God, in such sort as we have touched before. Departing out of this Countrey, and wandering up and down to *Mulhusum* in the Countrey of *During*, he writ letters some of the most confident to his Religion; by whose countenance and assistance factious spirits were sometimes more and more exasperated against the Magistrate. Some small time before the Countrey people took up arms, he sent up and down certain Briefes by Messengers, wherein were divers things, and among the rest was represented the greatness of those warlike instruments which were cast at *Mulhusum* upon occasion of this sedition, so to encourage and enflame the fiery followers of his faction. For having stayed two moneths at *Griessen*, and that he thought he could not so much advance his designs if he returned into *Saxony* because his affaires prospered not according to his desires in those places, he returns back to the people of *During* and *Mulhusum*. But before he was arrived thither, *LUTHER* had by letters forewarned the reverend Senate of *Mulhusum* concerning him, that they should beware of him as of a destroying wolf, and fitter to be shunned then Serpents, or whatever Mankind beares any antipathy to, for that both at *Swickaw*, and not long before at *Alsted*, he was accounted a tree sufficiently evil and corrupt, which bore no other fruit but Tumult and inevitable destruction; and one, who, no more then his Comerades, could ever be brought to make any defence of their opinions, among which was, That they all were Gods elects, and that all the children of their Religion were to be called the children of God; and that all others were ungodly, and designed to damnation. And divers other things to the same purpose were contained in the foresaid letter, which was dated from *Weimaria*, on Sunday, being the day of the Assumption of *Mary*, in the year M. D. XXIV. Muntzer in the mean

Luther adviseth the Senate so beware of Muntzer, and his opinions.

meantime with words plausibly sweetened, drew away Muntzers large
the minds of all he could to favour his party, and by promises to his
promising mountains of gold to the common people to party, and the
the end they should cry him up with the general accla- common people.
mations of being a true Prophet, it came to pass that a
very great concourse of the dregs of the people repaired
to him from *Mulhausen* and other places; nay, by his
subtlety and the authority he had gotten, he perverted
the very Magistrate of *Mulhausen*, and made him a *Magistrates* se-
new abettor of his opinion. And this was the first ori- duced most omi-
ginal of the mischief; and thence divers other *Hydra's* nous.

of seditions like to many excrescences took a sudden
growth from this. For all men's goods became com-
mon, and he taught that no man had any propriety in
what he enjoyed. To which he added, that it was revea-
led to him from God, that the *Empire and Principities*—Muntzer en-
ries of this world were to be extirpated, and that the deavours to set
sword of Gideon was put into his hands to be employed up him'self pre-
against all Tyrants, for the assertion of true liberty, tending to re-
and the restoration of the Kingdom of Christ: and at store the King-
this time he gave orders for the repairing of certain dom of Christ.
warlike engines. While he was wholly taken up about
these things, that is, in the following year MD XXV.

the Countrey people throughout *Swedland* and *Fran-*
conia, and diverse other places, rise up against their *Maz.* An ill president
gistrates, forced away a great part of the Nobility, plan- soon followed.

dered Towns and Castles, to be short, made an absolute
devastation by fire & sword. The *Lindgrave Henry* be- The Landgrave
ing moved at these things raises a war, and fought the raises a war,
country people, the first time near *Frankenhausem*, the and fights
fourteenth day of May, which done he prepared himself Muntzer and
for a second fight to be fought the next day, which his party.

Muntzer having intelligence off, said by way of anima- Muntzer's de-
tion to his followers, What are those Cannon-bullets? lusive anima-
I will receive them in my gloves, and they shall not hurt tion of his fol-
me, whereby the country people being encouraged, lowers. Their q-
were the next day beaten by the *Landgrave*, five thou- verithrom.

sand slain, and three hundred taken, who had all their
heads cut off; so that, while they were ambitious of
Liberty, they lost even the liberty of life it self. And
herein was the ancient Proverb verified, War is most
delightful to those that had never experienced it. The

Muntzer escapes.

as found out
but dissembles
himself

Muntzer taken,
yet obstinate.

The Landgrave
convinceth him
by Scripture.

Muntzer when
racked, laugh-
eth, but after-
ward relenteth.

discreeter part of the country people having laid down their arms, put their hands to the golden plough, to hold which they had been designed, rather then to mannage Lances and Pole-axes, *Muntzer* escapes to *Frankenhufum*, and hid himself in a house neer the Gate, where a certain Nobleman had taken up his quarters. This mans servant going up into the upper rooms of the house to see how they were accommodated, findes one lying upon a bed, of whom he enquired, whether he were of those who had escaped the fight, which he denied, averring that he had lain some time sick of a fever: whereupon looking about, he perceives a little bag lying carelessly neer the bed side; he opens it and finds letters from *Albert* Count of *Mansfield*, wherein he dehorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying he threatens to kill him; whereupon he cried quarter, and confessed himself to be *Muntzer*. He is taken, and brought before *George Duke* of *Saxony* and the *Landgrave*, whereupon they having made him confess that he was the cause of the popular insurrection, and sedition, he answered that he had done but his duty, and that the *Magistrates* who were opposers of his *Evangelical doctrine*, were by such meanes to be chastised. To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to be given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while he cried out aloud and wept, the *Duke* of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable ways thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the Country people. But when being brought to his death, he was thrust into close prison, 'tis wonderful he w faint-hearted he was, and stood extremely troubled in mind, not being able to give any account of his Faith, but as the *Duke* of *Saxony* pronounced before him, and which he told him, he was to make a confession

sion of before God. Being surrounded with souldiers;
he openly acknowledged his wickedness, and withall
addressed these words to the Princes that were present;
shew mercy and compassion, ye Princes, lest hereafter, *His last words.*
you incur by my example the punishment I now suffer;
Read and attentively consider the holy Books of the
Kings. Having said this, his head was struck off, and fa- *Is deservedly*
stened to a stake, for a monument and example to *beheaded.*
others.



*Primus hic e Batavis Mnutzeri dogma sequutus
Turbavit muris Westphala regna modis.*

THE CONTENTS.

JOHN MATHIAS repairs to Munster, his followers edicts, he becomes a malicious executioner of Hubert Truiling, for consarnelious expressions touching him; his own desperate end.

IN

IN the year of our Lord God, M. D. XXXII. at Anno 1532. Munster (which is the Metropolis of *Westphalia*) a certain Priest called *Bernardus Rotmannus* undertook to preach the Gospel of *Christ*; which being done with great successe, certain Messengers were sent to *Marpyrgum*, a place in *Hassia*, whose business was to bring along with them some men of learning and good conversation, who should be helpfull in the propagation of the Gospel. From *Marpyrgum* were there some dispatched, who arriving at *Munster*, reduced the principal heads of Christian Religion into thirty nine Articles, which they proposed to the Magistrate, being ready, (as they pretended) to make good and prove the said heads, by places of the holy *Presidents* to Scriptures; which was effected. The Religious, and (as Religion, proves they are called) the spiritual who were possessed of the usually the chiefest Church, could by no means digest this, so that stirrers thereof departing the City, they caused much trouble to the Citizens. Upon this weighty business, the Magistrates and Citizens sat in long and prudent consultations. At length there was a certain agreement, upon these terms, viz. That all injuries committed in those Tumults should be pardoned, and that the Gospel should be freely preached in six Parish Churches, and that the Church of our Lord only should be absolutely reserved to them. These conditions were readily subscribed to by both sides, and thereupon all things layd asleep in peace. But this peace was not long undisturbed by the *Devill*, The devill an enemy of peace, (that irreconcilable enemy of peace and virtue) and enemy of peace, therefore by doing at *Munster* what he had done at other places, that is, by raising up out of the jaws of Hell. the seditious and pestiferous *Anabaptists*, those importunate disturbers and turn-pikes of the Gospel, his design was not onely to discourage the good and godly, but withall, shamefully to destroy the Gospel it self. For in the same year there rose up at *Harlem* a Baker called *John Mathias* *John Mathias*, a man utterly unlearned, yet crasy and a Baker at boldly eloquent. This man being excessively lecherous, *Harlem*. neglected and slighted his own wife, who being somewhat well stricken in years, was so much the less fit for His lechery notwithstanding the exercises of *Vn*. Being therefore ever head & ears in

At Amsterdam
he professeth
himself a Do-
ctor, and a
Preacher.

A murderous
opinion.

John Mathias
repairs to Mun-
ster.

in love with a certain *Virago* who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, then by an *Angelical carriage*, and a counterfeit *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveigh-
ed her into a secret place in Amsterdam, where he profes-
sed himself a Doctor and a Preacher, affirming that God
had revealed certain secrets unto him, not yet revealed
to others, and that he was *Enoch* the second high Priest
of God. Vpon some he laid hands and sent them two by
two as *Apostles* and messengers of *Christ*, dispatching
to *Munster* one *Gerard* a Bookefeller, and *John Buckhold*
the Botcher of *Leyden*, others into other places. These
emissary messengers of *Christ*, or rather of *Satan*,
boyled over with their various opinions, held marria-
ges of no account, and dreamed diverse other things.
Some taught by parables, and their own illusive dreams;
others acknowledged not him a *Brother* who defiled his
Baptism with sins; others preferred the *Baptism* of
John before that of *Christ*; others taught that all Ma-
gistrates, and whoever were unsatisfied with their Re-
ligion, ought to be destroyed root and branch; some
would acknowledge nothing but their own visions
and prophecies; others that all the Prophets and Tea-
chers that were departed this life, should shortly arise
again, and should reign with *Christ* upon earth a thou-
sand years, and should receive a hundred fold for what
ever they had left behind them. Some of these men
affirmed that they had communication with God, some
with Angels; but the more discreet and wiser sort of
men conceived that their conferences had been with
the Diuel. Here upon the great Prophet *John Mathias*
(upon whose account his most vain Apostles already
proclaimed a Peace) perceiving an occasion by this
means of domineering in this world, consecrated in his
stead his disciple *James Campensis*, a Sawyer, Bishop at
Amsterdam, committing unto his charge the people, to
be seduced with the same zeal, as he had begun. These
things being thus fairly carried, he repaired to *Munster*
to his Apostle and Ambassador *John Buckhold*, whom he
made Governour of the City, who presently published these

these severe edicts. *That every man should bring his gold and silver, and whatever were of greater importance, into the common heap, and that no man should detain anything at his house; for the receiving of which things so collected a place was appointed.* Though the people were not a little astonished at the rigour and severity of the edict, yet did they submit thereto. Moreover he forbade the reading of all books but the *Bible*, all which that they ought to be burnt, the divine authority had by him, its witness commanded.

At this very time a certain Tradesman, whose name was *Hubert Trutling*, had scattered some contumelious expressions concerning this great Prophet; whereat he being immeasurably incensed, even to the loss of all compassion, caused the foresaid *Trutling* to be brought into the Market place, where he is accused and sentenced. Whereupon he himself laying his violent hands upon this innocent man, lays him along upon the ground; in that posture he runs him through with a *He becomes a* spear; but finding by the palpation, that there was some malicious executioner of *Hu-* remainder of life, he made him to be conveyed thence, and taking a musket from one that stood by, which was *bert Trutling*, charged, killed him, intimating that he was commanded *for not siding* by God, that is to say, his own. (who was a murderer *with him*, from the beginning) to do what he had done. This noble exploit performed, he took a long lance in his hand, and hastily ran about the City, crying out that he was commanded by God the Father to put to flight the enemy, which at that time had closely besieged *Munster*. Having taken the said weapon, and running like a mad *His desperate* man upon the enemy, he himself was run through by a *end* souldier of *Misna*.

JOHN BUCKHOLD,
or, JOHN of LEYDEN.



*Agrestisq; nefas magnū et memorabile Regnum
Somniat abiecta forſice ſceptra gerens*

THE CONTENTS.

JOHN BUCKHOLD his character, his diſputing and convention with the Eccleſiaſticks concerning Pelibertiſm; he ſucceeds John Mathias, he comforts the people with a pretended revelation; he makes Bernard Knipperdoling of a Conſul, ſo become common executioner

executioners. Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, he takes to himself three wives, he is made King, and appoints Officers under him, his sumptuous apparell, his Titles were, King of Justice, King of the new Jerusalem; his throne, his Coin and Motto thereon; The King, Queen and Courtiers wait on the people at a Feast, with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety, his large promises to his Captaines, himself executes one of his wives, he feignes himself sick, and deludes the people with an expectation of deliverance, in the time of famine, forgets community; he is betrayed by his confidant, is brought prisoner before the Bishop, who checks him; his jesting answer and proposal; he is put to a non plus, is convinced of his offences; his deserved and severe execution.

John Buck-

JOHNN BUCKHOLD was a Betcher of bold his cha-
Leyden, a crafty fellow, eloquent, very perfect in rasser.

like Scriptures; subtle, confident, more changeable
then Pretius, a serious student of sedition, briefly,

a most fervent Anabaptist. This man being lent

by John Mathias to Munster was a perpetuall thorn in

the sides of the Ecclesiasticks, craftily sisting them about

the businesse of Pado-baptisme, in which employment

he spent nine whole months, and most commonly man-

king his party good with them, both as to disputation

and litigious contention, while in the mean time he se-

cretly spawnd & scatter'd the doctrine of Anabaptism,

as much as lay in his power. About that time a certain

unknown Preacher of the word of God, one Hermannus

Stapreda of Meuricame to Munster, who supplying the

place of Rosmannus in preaching, seduced him, and lea-

vened him with Anabaptism, and he also publickly ana-

thematized Pado-baptism. This gave occasion of rais-

ing of tumults among the people; they who before were

only secretly instructed by John Buckhold, discover them-

selves openly to the world, and lay aside all disguises

of their intentions, in most parts of the City, they have

their frequent meetings in divers houses, but all in the

night time, whereat the Magistrates being incensed, &

attended

His disputing
and contention
with the Eccle-
siasticks, concer-
ning Pado-
baptism.

Conventicled
usually the
nurseries of Tu-
mults.

offended, prohibited their Conventicles, and some they banished; but they weigh not this any thing, and being sent out at one gate, they came in at another, and lay concealed among those that were the favourers of their Sect. Hereupon the Senate caused all the *Ecclesiasticks* to assemble at the Palace, to dispute the business of *Pædobaptism*. In this Assembly, *Rormannus* stood tooth and nail for the *Anabaptists*; but those of the Reformation fully refuted their errors, as the publick acts concerning that business do abundantly testify. At this very time the Ministers of the Church of *Argentoratium* signed and set out an account of their Faith in a printed Book. Hereupon the Senate of *Munster* by a publick edict banished the *Anabaptists*, out of the City; which edict, they, persisting in contention, opposed, being now arrived to that rashness and impudence, that they thrust a reformed Preacher, one *Peter Werthemius* out of the Church. Yea, some of them rioting about the City, (whereof the Ringleader was *Henry Kollin*) cried out as they went, *Repent and be rebaptized, otherwise will the heavy wrath of God fall upon you!* These things hapened about the end of the year M. D. XXXIII. and the beginning of M. D. XXXIV. Some honest-hearted and harmless men, partly out of an apprehension of divine wrath (as they made them believe) partly for fear of men, suffered themselves to be washed in the laver of *Anabaptism*. For, the *Anabaptists* leaving their dennes, broke into the City without any control, and with an unanimous violence assaulting the Market place, they soon possesse themselves of the Palace and the Magazine, sentencing with loud exclamations and such as required a greater voice than that of *Stentor*, that all were to be destroyed as so many Heathens and Reprobates, that did not embrace *Anabaptism*. In this tumult, a certain young man of *Burchstendorf* was killed. This gave occasion both to the *Papists*, and to those of the Reformation to provide for their safety. These chiefest Patrons of the *Anabaptistical* Heresy were, *Bernard Rotman*, *John Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Krachting*: &c. These two parties having skirmished with as great eagerness and animosity as greater armies exasperated one against another,

Anno 1533.
&c.

Anabaptists
their bold at-
tempts.

another, for some days, there followed a Truce, whereby it was agreed that every one should quickly enjoy, and persevere in his own Religion. However the surges of Anabaptism were not yet laid, till they had entered into a conspiracy to drive those of the Reformation out of the City. The most eminent of the Conclave writ to the Anabaptists of the Cities adjoining, viz. to these of *Dulmen, Coesvelt, Soyss, Warendorp, and Osenburgh*, that leaving all things behind them, they should repair with all speed to *Munster*, promising they should have ten fold what ever they left. Being enticed by these propositions, husbands and wives leaving all behind them, came in swarms to *Munster*. A great number of the more religious Inhabitans looking on that strange rabble as an insufferable grievance to their City, left it to the disposal of the Anabaptists, who being by this means increased in number, became also more extravagant, degraded the Senate, and chose another out of themselves, wherein were Consuls, *Gerard Knippenburgh*, and *Bernard Knipperdoling*, whose Effigies is the ensuing.

BER.



*Quo non factus abijt quid non Rex impius audet
Catholice fecit qui modo Consul erat*

*Anabaptists
where Masters,
most insolent,*

BEing now become Lords and Masters, they in the first place seized on *Maurice* Church, and burnt it, and the houses all about it, thence falling forcibly upon other holy places and Monasteries, they carried away Gold, silver, Ornaments and Urensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, *Repent,*

pent, Repent! to which is added, Depart, depart, be gone ye wicked, otherwise woe be to you! This done, they immediately went armed in multitudes, and with unspeakable barbarism and cruelty, turned out their miserable fellow-citizens, as enemies to their Religion, out of their houses and possessions, and thrust them out of the City without any consideration of age or sex, so that many women with child had this misfortune seconded with that of dangerous abortions. The *Anabaptists* presently by what right they please, seize to themselves the possessions of the banished: so that the honest and godly party being cast out of the City, fell into the hands of the souldiers, who had block'd up the City and all the avenues, as among enemies, by whom some were taken, others unadvisedly killed; at which entreaty the other honest part of citizens being discouraged, and seeing, that guilty and not guilty fared alike, would not stirre a foot out of the City; which being closely besieged by the Bishops Army, all places were filled with blood, sighs, tears. Now do the mad men of *Munster* and such as no Hellebore can have any effecton, grow insufferably insolent, and above all, that great Prophet *John Mathias*, of whom wee have spoken before: But that sally of his out of the City, those of *Munster* looked on as a great Omen of their destruction, and though that the unexpected death of that most holy man did signify that some great calamity did hang over their heads. But *John Buckhold* *John Buckhold* must be his successor, a lid fit for the other pot; who successor of addressing himself to the people, comforted them, per- *John Mathias*. swading them that they ought not to moun for that unlooked for miscarriage of the Prophet, for that it had long before been revealed to him, and withall, that he should marry his widow. Upon *Easter Eve* they fell upon all the Churches & places of devotion about the City, He comforts the and pulled down all the brasse works. Some few days after, *Bernard Knipperdoling* prophesied that all the chief pretended re- est men ought to be disqualified and degraded, and that revelation. the poor and the humble were to be exalted. He also declared, that it was the command of the divine Oracle, that all Churches should be demolished, which indeed was sufficient y. performed. The very same day *John*

*He makes
Knipperdo-
ling common
executioner.*

*About 4000.
men lost at the
siege of Mun-
ster.*

*Buckhold
feigneth himself
dumb.*

*He assumes the
Magistracy.*

*He allows
Polygamy.*

*He takes to
himself three
wives.*

*A bad example
soon follow d.
Godly and loyal
citizens hate
usurpation.*

Buckhold putting into the hands of *Bernard Knipperdoling*, the Executioners sword, conferred on him withall his employment, and that according to Gods command; so that he who had discharged the office of a Consul, was now to execute that most dishonourable employment of a common executioner. This most excellent condition he cheerfully accepted. By this time had the City been besieged some moneths by the Bishops forces, when resolving to storm it, they lost both Gentlemen, Commission Officers & others, to the number of about four thousand, upon which they quitted all hope of taking it by force. Some few days after *Whitsontide*, the City being notwithstanding the dis-execution of that assault still besieged, was wholly taken up to rest & imaginary dreams, wherein there were spent three whole days; which done, *The Anabaptist* being awaken, acted the part of *Zacharias*, *John Baptists* father; for, pretending to be dumb, he desired to have a Table-book; wherein he wrote down the names of twelve men, who should be as it were the twelve Elders of *Israel*, and should administer all things at *Munster* as if it were the *New Jerusalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave chalk out his way to that sovereign dignity whereof he was so ambitious. But in the mean time, consider by what a strange *Stich* this excellently wicked *Borcher* did utterly dis-repute that Magistrate whom God had ordained, & by the assistance of most illusive dreams & his own excellency of playing the impostor, he possessed himself of that dignity. A while after our *Prophet* advanced certain conclusions tending to the allowance of *Polygamy*, whereat the Ecclesiasticks made some opposition, but afterwards were content to sit still. So that, not long after the *Prophet* at one bout took to him three wives, whereof the most eminent was the widow of the deceased *Prophet Io, Mashias*, & whom he afterwards dignified with the title of *Queen*. This example of Kingship, some other knaves like himself did without any difficulty admit; but divers of the more godly citizens, looking on this thing with the greatest indignation that might be, repairing to the Market-place laid hands on the *Prophet Knipperdoling*, which occasioning

occasioning the people to take up armes, they set upon *Loyalty not al-*
those Citizens in the palace, & having taken them, they *ways successfull.*
delivered the Prophet & the Ecclesiasticks out of their
hands. Nine and forty of the said Citizens were after a
most barbarous manner put to death. Hereupon the
Prophet cried out, that all those who should do any vio-
lence to those enemies of God, should do God a very *Hereticks, their*
high piece of service, whence it come to pass, that some *cruelty.*
were torn in pieces with Hooks, and not a few killed by
Knipperdoling himself. Upon the four and twentieth of **ANNO 1534.**
June, which is the day of the Nativity of *Iohn Baptist*,
in the year one thousand five hundred thirty four at
Munster or rather *Monster*, (for so may that place be
called from the monstrous and portentous pollution of
Anabaptists) there sprung from Hell another new Pro- *Iohn Tuysents-*
phet, one *Iohn Tuysentschrever*, a Goldsmith of *Wa-* *chrever an up-*
rendorp. The people being generally summoned to the *flair, and a-*
Market place, this man acquainted them, that the most *better of Iohn*
holy Prophet *Iohn Buckhold* of *Leyden* was to be exal- *Buckhold.*
red to Kingly Dignity, and that he should inherit the
eternall seat of his Father *David*, and should possesse *Iohn Buckhold*
it with far greater Majestie. Having prophesied these *confirms his de-*
things, *Buckhold* kneeling down confirmed all, saying, *lusive prophecies*
that so much had been revealed to him from God the
Father ten days before; though it was against his in-
clination to undertake the difficulties of Government.
The common people being astonished at this extrava-
gant piece of villany, tore their hair as they went; yet
however some might smell out the cheat, fear was able
to stifle all muttering. For, this Beast fatten'd for de-
struction, having been very successfull in some encoun-
ters, had now assum'd what Authority he pleased. Be- *He is made*
hold, he that at *Leyden* was but a *Butcher*, is made *King King.*
at *Munster*; *Iohn Buckhold* is invested with all the Re-
galia of supreme Authority. Having hereupon immedi-
ately degraded the twelve Counsellours of State, accor- *He appoints of-*
ding to the wonted manner, he constitutes a Viceroy, a *sicars under him*
Controller of his household, four *Huissers* or common
criers, a Noble man, a Chancellour, Cup bearers, Car-
vers, & Tasters, & Master-builders, & disposed of all o-
ther officers as Princes use to do. The Kingly robes *His sumptuous*
were some made of water'd stuffs, some made of silk, *apparell.*

some of pure silk, some scarlet, some made more sumptuous with the Gold of the Ornaments which the sacrifice had furnished him with, so that it can hardly be expressed how artificial'y, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, scollap'd; & dispos'd into divers colors. His spurs were gilt with gold, & he had two Crowns of solid gold, & a golden scabbard. The King walking in these ornaments, two young men in a Courtly & magnificent habit, one of each side of him accompanied him whereof one carried a naked sword, the handle whereof glister'd with gold & precious stones; the other held up the *Holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel dazzling the beholders with the bright sparkling of a Diamond, & whereat was hanged a golden apple (to represent as it were the world) wounded through with two swords a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight & twenty in number, clad in green & ashie coloured garments, & having on white Toubants, accom-

His Titles were compaind him. The Kings title was, *The King of Iussice, King of Iussice, The King of the new Ierusalem.* In the Market place there was erected a Throne for him of three steps high, which when the King sate in it, was adorned with ornaments of more then *Attalick* sumptuousnesse.

His Throne.

His Coin and Motto thereon.

Some money he caused to be coin'd, whereon was this Latin Inscription, *VERBUM CARO FACTVM QVOD HABITAT IN NOBIS*, that is, *the word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the book called *THE RESTITVTION S*, wherein they endeavoured to defend that monstrous (I would say *Munstrous*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent that poysonous Hydra, a Gospel antidote was prescribed in the moneth of *August*, about *St Bartholomew's* day, *John Tuysentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King himself,

self, the Queen, and all the Courtiers waited on them. At the last course he gave to every one a loaf of unleavened bread, saying, *Take eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the Cup, by which ceremony, the Supper of the Lord, or rather that Scean of pleasure, wantonness, and temerity, was certainly very frolickly celebrated. Hunger being banished far enough by this feast, the Prophet *Tuytensschreuer* goes up to preach, requiring of them obedience and compliance with the word of God, whereunto (with one head and as with one eye) they unanimously consented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Ecclesiasticks should depart out of this City, that should preach our doctrine throughout the world, whose names he recommended, and designed the way they were to take their journey, that is to say, six for *Osenburgh*, as many for *Warendorp*, eight for *Soyls*, (for which quarter he himself was one) and the rest for *Coesveld*. These exercises performed, the King went to Supper, and at the second watch of the night caused the fore-mentioned Apostles to take their journey, giving unto each of them a piece of gold, with this charge, that neglecting their own safety, they should deposit it for a note and testimony of consequent condemnation wherever they bestowed it. They went their ways, and never returned again, all having (except one who escaped the Gallows) met with punishments correspondent to their sedition. For, being entered the fore-recommended Cities, they in a directfull manner howl'd out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be rebaptized, woe be to you, ye are undone*. But the severall Senates of the said Cities caused them to be apprehended, & brought before them to give an account of themselves; who answered, That they were divine Preachers of the Gospel, called and sent by God, and that all those who would receive their doctrine must be baptized, and that all things were to be made common; but to those that should neglect a levelling these things, they were to leave the golden coin of eternal principle. damnation. Nay further, That the Gospel had not been preached as it should have been since the times of Christ

A mock Sacrament.

A Seditious Sermon.

Sedition goes not alwayes unpunished.

Anabaptists of a levelling principle.

*Anabaptists
as the devill,
presend Scrip-
ture for their
base actions.*

*They aim at u-
niversal Mo-
narchy.*

and the Apostles, but that there were two Prophets, the Progeny of truth it self, slip'd down as it were from heaven, viz John of Leyden, and David George born at Delph in the Low-countries, that there were many false Prophets, that is to say, the Pope of Rome and Martin Luther of Wittemburg, who was worse then the Pope. Being taken and cast into Irons, they were asked, by what right or priviledge they had thrust out of the City so many godly people, together with their wives and children, not granting them any toleration for their Religion; and had disinherited them of all they had? To which they replied, That the time was now drawing nigh, wherein the meek and the humble should inherit the earth, and that they followed the example of the Israelites, who with Gods approbation took away from the Egyptians their jewels and ear-rings. Moreover they boasted that Munster was well furnished with provisions, ammunitions and all things requisite to war, and that the King did dayly expect great recruits out of Holland, Zealand and other places, by the means and assistance whereof, he should bring the whole world under subjection; & all wicked & refractory Princes being subdued, should establish the peaceful reign of Iustice. About the same time another prophet fell down from heaven, one Henry Hilverse, a notable knave. This man acquainted the King that it was revealed to him from heaven, that God was pleased to bestow on him three most rich Cities, Amsterdam, Davenry, & Vesel, near Lipa, Upon this divine message, he advises with his Counsellours, whom he were best to send thither to baptise them with his baptism. In the first place he sends John Campensis to Amsterdam, to be the chiefeest man in that City, to whom he assigned for companion & co-Apostle John Mathias of Missetburg These being sent into Holland, issuing out of their holes, kept themselves among those of their own tribe, and infected most Cities with the mortall infection of their doctrines. For at Leyden about January in the year following, viz. one thousand five hundred thirty & five, very many by the perswasion of Anabaptism, and by the means of its contagious Conventicles, were baptized into the baptism of death. About the end of the year one thousand five hundred

ANNO 1535.

hundred thirty and five, this *Kingly Botcher* sent into *Kingly Botch-
Friesland* a most subtle fellow, and one very well experienced in warlike affairs, whom he furnished with very great sums of money which had been raised out of the sacrileges, wherewith he should raise souldiers in *Zea-
land*, and should raise the close siege which was then before the City. He being departed managed his affairs very secretly with the assistance of those of his way, and at length, upon the last of *March* one thousand five hundred thirty and five, having gotten together some hundreds of souldiers he set upon the Monastery, which also was called old *Munster*, drove away the Monks, and having plundered all, he there pitched his tents, out of hope thereby to strengthen his party by the accession of any that should come in. But *George Schenck* the Governor of *Friesland* having with as much expedition as could be got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place, which though they avoided as much as might be by a gallant defence, yet they had their belly-full of murder, blood, and dry blowes, so that they were all destroyed, save threescore and two, who being brought to *Leeward* were paid for their audacious folly with the wages of death. The Ring-leader of this business, who was also the Camp-master, *Iohn Geel-
escap*ing at this fight, flies to *Amsterdam*, to prove the occasion of a great slaughter. For many Anabaptists being found in that place, whom *Iohn Campensis* had strangely fascinated, to engage them the more, they made promises to them of golden mountains, & talk'd highly of the Magnificence and Liberty of the Anabaptists of *Munster*, and cried up the new kingdome of Iustice upon the earth? for the report of the siege and defence of *Munster* had smitten, & raised up the minds of a many: in regard the City being closely besieged by a potent Army, yet performed religious duties without any disturbance. Hence came it to passe, that the Liberty & Liberality of the city was celebrated beyond all truth & belief, and there wanted not a many who desired to be imbarqu'd in the same Fortune. There was therefore at *Amst.* a Burgher called *Hen. Gothelst*, a strong man and warlike given, who being bathed in

*Anabaptists,
their design
upon Amster-
dam.*

*They break out
in the night
time.*

*They are wor-
shd.*

the waters of Anabaptism, joynd his endeavours with those of *John Geel*. For by divers pretences and crafty shifts (which is not worth our labour to repeat in this place) they drew together six hundred Anabaptists, with whose assistance their intention was to have possessed themselves of *Amsterdam*, to enrich themselves, and to introduce the Religion of those of *Munster*. Whereupon, upon the tenth day of *May*, the chiefest that were engaged in this conspiracy, having their Rendezvous at the house of *Peter Gael*, broke out in the night time to the Market place, wherein being more & more seconded by some of their own they killed some of the watch and some they kept prisoners: But the Burghers making head, discharged some Musquets at the Anabaptists, who most unworthily, when their Consuls were cruelly killed, entrusted their safety to their heels; so that the others courages being heightened by this, they violently ran upon the *Deutero-baptists*, and after a most bloody engagement put them to the worst, wherein *John Geel* and *Gosbeit* were slain, *James Campensis* was taken and put to death. Now other Tumults had already forced others from those places, the prevention whereof could not be possibly without the infinite inconveniences which fell upon the honestest sort. There wanted not also some clandestine vipers, who disguisedly waited for the restauration of the kingdom of *Israel* (as they called it) whereof one being apprehended at *Leyden*, and upon examination put to the question, confessed, That the King of the Anabaptists, who was a *Hollander* sojourned then at *Vrich*, and had not yet began his reign, but that according to the good hope they had conceived of him, and the confidence placed in him, they doubted not but he would undertake it. Having with what's above, gotten out of this fellow, that some gold and silver vessels and other ornaments had by a most wicked surprise been taken out of their Churches by the means of their King, and who with his followers had attempted some most detestable villanies, it was discover'd that there could no other be meant then *David George*. I crave thy pardon, courteous Reader, if I acquaint thee, that it is not any thing the lesse for thy advantage, if, in the description of these rotten and contemptible

contemptible rags & menſtruous clours of humanity, I have wov'n a longer web of diſcourſe then thou didſt expect. Although *John Buckhold*, and the other Prophets had entertained the ignorant gree'y vulgar with hopes of more then *Arabian* wealth; yet the citizens being daily more and more ſtreightned by the ſiege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the conſum-
 mation of all miſery, began, as it for the moſt part hap-
 pens, upon the barking of the ſtomack, to ſnarle at one another, to grumble and complain, and to hold private conſultations about the taking of their King, and by delivering him to the enemies, to better the terms of their compoſition. But the King, the ſtrict her, and botcher of all deceit, being afraid of himſelf, choſe out of all the people twelve men in whom he could place moſt confidence, and theſe he called his *Captains*, ſignifying to them their ſeveral guards & poſts in the City, which they were to make good. This done, he promiſed the Citizens that the cloſe ſiege ſhould be raiſed before *Eaſter*; for he was confident that a certain emiſſary, whom he had ſent into *Zealand*, *Holland*, & *Friezland* ſhould return with ſuch ſupplies as by a furious & deſperate aſſault made upon the beſiegers ſhould deliver the City: But hope it ſelf was to him become hopeleſſe, nor could ſafety it ſelf ſave him. To his Captains as he called them, 'tis incredible what wealth he promiſed, ſuch as the fabulous riches of *Paeſolus* & the treasures of *Midas* ſhould not make good, with oceans of goods (which haply muſt be paid them out of his dreams) & that after the City were releived, they ſhould be *Dukes* and *Governours* of *Provinces*, and particularly that *John Denker* ſhould be *Elector* of *Saxony*? But behold, in the moneth of *February*, a ſad face of things appeared, many being meerly ſtarved to death, which occaſioned, that one of his *Queens* (for he had gotten a many) *Eliza* or *Elizabeth*, who was diſtinguiſhed by the name of the *Glove maker*, had been often heard to ſay, that the moſt cruel ſword of *Famine* came not from *God*, which though he had not heard himſelf, having cauſed her to be brought with his other wives into the Market place, he ſtruck off her head, kneeling in the miſt of them, which

*Famine the con-
 ſummation of
 all miſery.*

*The King ſuf-
 fereth his own
 ſafety:*

*His large pro-
 miſſe to his Cap-
 tains, both of
 moneys and pre-
 ſerments, the u-
 ſual baits of
 ſedition.*

*He becomes exe-
 cutioner to one
 of his wives,*

done,

He feigns himself sick, and deludes the people with an expectation of deliverance.

Famine, it's character, and miseries.

done, insulting over her he affirmed that she had carried her self as a common prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymne, *Glory be to God on high &c.* Easter day being now dawning: and no hope of deliverance shining on them, the common people with just reason were extremely astonished; nor, considering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people, according to his wonted insinuations, he feigns himself to be sick, and that after six days, he would appear publicly in the Market-place, but that as to the deliverance which they were to expect according to his intimation, it was to be understood after a *spiritual manner*, and so it should certainly come to passe. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Ass, & bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the blinde leading about the blinde. It is a great affliction, it is a pennance to repeat the miseries & the woful consequences of Famine and want. There were a many who being impatient of so long hunger, revolted to the enemy, not so much out of hope of compassion, as to accelerate their own deaths; nor a few creeping upon all four, endeavoured to get away; for being weak and strengthlesse, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eyes sunk into hollownesse, sharp noses, ears shrivel'd, lips black and blew, throats slender as those of spiders; to be short, *Hippocraticall* faces, living carcases, and excellent shadows of men. They had sown certain kinds of seeds and pulses in the City, which for a time served for high delicacies to the grumbling stomach; but these being soon devoured by the hungry belly; *Cats, Dormice, and Rats*, which themselves were almost starv'd to anatomy, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the flesh of the

the

the buried carcases; some dress the feet of sweaty wool-
len socks, some cut to pieces the parings of tanned lea-
ther, and mincing them with some other things, bak'd
them and made them serve for bread. To this we may
add, that the most wickedly obstinate citizens were not
yet convinced, that by crafty insinuations & specious
suggestions they were brought into the noose, whom
therefore he still entertained with considerations of
Magnanimity, & the deliverance they were yet constant-
ly to expect from God, but as for those who admitted a-
ny thoughts of running away, & endeavour'd to avoyd
their miseries, he peremptorily sends for, & like a pub-
lick Robber taking away all that their industry had fur-
nished them with, *depart says he, and be gone to the Here-*
sicks, and bid farewell to this place. The King, though he
had gotten at his house sufficient provision for two
months, yet was he willing to imbrace all occasions
whereby he might keep up the heart of the City which
now continually basked for sustenance. To which end,
behold a certain man named *John Longstrat*, being a
Nobleman & privy Counsellor to the King, & one of *John Long-*
whom he was very confident, boasted that he would *strat his confi-*
within fourteen days relieve this hunger-starv'd City, *dence betrays*
both with provisions & supplies of men, to the number *him by strata-*
of three hundred. By this pretence he flies to the enemy, *gem.*
& betrays the City to the Bishop, for a certain sum of
money with his life included. The Eye of Saint John
was appointed for the execution of this design, about
ten of the clock, at which time he had oblig'd himself
by oath to cause the gate called the Crosse-gate to be
opened. This Commissary for provisions returning at
length to the City, assured the King upon his faith and
reputation, that the said recruits of provision & forces,
should be ready within the time appointed. The day
assigned being come, he acquaints the Guards that the
promised forces, were to come in in the night (which
would be star-light enough) that so they might receive
them as friends. The gates are hereupon set open, and
the enemies being admitted into the City as into ano-
ther Troy, upon the Watch word given, soon dis-
patch'd the Guards and others that were near. Now
could be nothing heard for the cry of Aimes; Aimes,
The

*He forgets
community.*

The King and his Courtiers being gotten into a body, drove back the enemies to the Gates, which the citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The citizens stiffly resisted the first assault, & made a strong body in the Market place, where the fight became very hot and bloody. The King himself, *Knipperdoling* and *Kraching* fell into the enemies hands; but *Rosman* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to pieces; he it seems placing all hopes of life in death. The Anabaptists upon the taking of their King being quite cast down and discouraged, went and hid themselves in Larders, Kitchens, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten days allotted. There was found by those of the Kings Guard at the Royal Palace as much provision as would maintain two hundred for two months. O *Goodman King*, where is now the Community of goods and provisions which your Religion holds forth? This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day after the sacking of the City, the King was carried to the Castle of *Dulmen*, three miles off. The Bishop having caused the King to be brought with all speed before him, said to him, O thou cast away of Mankind, by what deplorable means hast thou corrupted & destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou *Pope* have we done thee any injury by delivering into thy hands a most well fortified and invincible City? But if thou thinkest thy self any way injur'd or endammag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which he replied, Cause an Iron Cage or Basket to be made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew, and if thou take but a penny of every one for the sight, assure thy self it will amount to more then all the charges of the war. The

The City of Munster unmercifully plundered.

The King is brought prisoner before the Bishop.

Who (deservedly) checks him.

His jesting answer and proposal.

more

more eminent Anabaptists wore about their necks a certain medall wherein was the effigies of their King, to which were added these letters, *D. W. F.* whereby was signified, that *the word was made flesh*. But the King being carried up and down as a captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the Landgrave, which gave occasion of disputation between them about some things, as of the Kingdom of Christ, and of Magistracy, of Iustification, and of Baptism, of the Lords Supper, and of the Incarnation of Christ, as also of Matrimony: in which disputation they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabaptists, (though not acknowledging the least satisfaction) to a Non-plus, who to obtain another disputation out of hopes of life (as was said) promised that he would reduce the Anabaptists, which swarmed in Holland, Brabant, England, and Friesland; and that he would do all honour to the Magistrate. Upon the twentieth of January one thousand five hundred thirty Anno 1536. and six, he is brought with his companions to Munster, where they were secured in several prisons; two days were spent in weeding & rooting up their errors. The King indeed confessed his offences, & cast himself wholly upon Christ, but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of execution, fasten'd to a stake, and is pulled piecemeal by two executioners, with pincers red hot out of the fire. The first pains he felt, he suppressed, at the second he implor'd Gods mercy. For a whole hour was hee pull'd and lacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptism of the same punishment, which they suffered courageously; all whose carcasses put into Iron baskets; as anathema's of eternal example hang out of the tower of S. Lambert. And this was the retiring room of the Tragedy of Munster.

King of the Anabaptists put to a Non-plus.

He is convinced of his offences.

His deserved, and severe execution.



By the Author of the "History of the Anabaptists,"
London, 1711.

THE CONTENTS.

HERMAN the Cobler professeth himself a Prophet, &c. He is noted for drunkenness; The ceremonies he used in Anabaptism, Eppo his Host discovers him and his followers to be cheats; Hermans wicked blasphemies, and his inconstancy in his opinions, his mo-
 shers

thers temerity; his Sect convinced, and fall off from him; by one Drewijs of his Sect he is handled roughly; Herman is taken by Charles Lord of Gelderland, &c. and is brought prisoner to Groeninghen; when questioned in his torments, he hardened himself and died miserably.

THAT there were divers emissaries and Ambassadors sent by the King of the Anabaptists into *Holland, Friezland*, and other places to raise souldiers, you have understood out of the History of *Munster*; which souldiers having raised a Tumult, caused the Bishop to discamp from before *Munster*; and of this Heard was there one *Nicholas Alcmariensis* a worthy disciple of *Iohn Mathias*, who being dispatched into *Friezland* for the fore-said negotiation, got together a promiscuous crie of Anabaptists for the relief of *Munster*: but that it might appear how real and effectuell he was in the businesse, they sent two of their fellow souldiers, *Anthony Cistarium*, and a Trades-man whose name was *Iames*, to *Munster*. These two with some others having compassed their desires at a Town called *Op'tzant*, having shuffled together from all parts into a kind of a Troop, made their rendezvous at the house of one *Eppo*, about the twilight out of a pretence that they there should meet with some later intelligence, which they receiving from their Ambassadors, out of very joy for those good tidings, absolutely broke forth into Tumults. The Bell weather of these, was one *Herman* [an excellent vampeer of all abomination] a *Cokler* of *Op'tzant*, who professed himself a true Prophet, and that he was the true *Messias*, the Redeemer and Saviour of the world. nay, (which causes horror to me in the relation) that he was *God the Father*. This fellow lay naked in his bed from the privy parts downward, & caused to be laid near him a hog's-head of strong beer, which he desir'd to drink in Healths, which required no small draughts; for he had gotten an excessive thirst, greater than that of any dog; or that which the *Serpent Dispas* causeth in those that are stung by it; & all through his extraordinary bellowing & bawling. For, having for some days led a life like one of *Epi-*

Successe in bad enterprizes. causes evill men to rejoyce.

Herman the Cobler professed himself a Prophet, &c.

*He is noted for
drunkenness.*

*His design to
inveigle others.*

run's herd; that is to say being drunk even to extravagance, he with a *Stentors* voice, and a horrid howling, among other things often repeated this; *Kill, cut the throats without any quarter. of all these Monkes, all these Popes, and all, especially our own Magistrate, Repent, Repent, for your deliverance is at hand, &c.* In the mean time, he, with the assistance of his fellow souldiers, denounced to certain Presbyters of another Religion, that Peace was not to be rejected without incurring the dreadful effects of the last judgement, which was now at hand, & these were such as both by solicitations and promises, his main design was to inveigle into his deceit. Moreover he sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *John of Holten*, with this charge, that they should kill with swords and pistols, whosoever should either by words or blows any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought he was a Priest) looking out at his door, with a Musket, had he not turned his back & shut the door against them. The very same night, which was to be the last, or wherein the world being to be turned to deceitful ashes, they expected it should by the means of this Mediator and Incessor (as was thought) presently be restored to liberty, here were a great many that embraced him where ever they could with those complements which they should use to one, as without the earnest of whose baptism, they were to expect the reward of disobedience, & eternal destruction to be treasured up for them. The Sacrament of Ana-

*The Ceremonies
he used in An-
abaptism.*

baptism being according to these ceremonies celebrated, the fore commended Parent exhorted his children to prayer in these words, *Pray, pray, pray, pray* mouth- ing it out with an agitation of his lips, like that of our Storks; which done, falling on their knees, they disgorged, a strange vicissitude of prayers and songs.

Eppo his Host, The owner of that house, who was an Innkeeper, discovered him and withal lame, sat neer this great Father, towards and his fellow whom the Father turning, said unto him, *Arise ers to be cheats, and walk.* But *Eppo* being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly stich'd together, with drew from them, & hid himself

himself for fear in anothers man's house far from thence. These things being thus past, there rises up another, one *Cornelius *Cämiseriensis*, who ran about as ^{*Supposed to be a digger of graves.} a most strange manner, and when the Father (of all execrable temerity) lay sick in his bed, tormented with an imaginary, or at least such a disease as pezzeled the Physicians to find any name for; this man for an hour together uttered these and such expressions: O FATHER, look upon thy people; have mercy upon thy people: O let thy bowels, O Father, be moved to compassion! &c. At which addresses the Father being moved, he commanded a tankard of beer to be drawn out of the hog-head, which was now almost at the bottom, which he drinking to his son, drank till it came to the Lees, which presenting to his son, he said to him, *Drink Hermans up the holy Ghost.* The son like his father, and following his example, having taken it off, he flings outphemy of bed, and falls upon those that stood by; and tossing the tankard from one hand to the other, ran up and down like a drunken man, and at length joyned with the father (who was sick of an imaginary extravagance, wherein he was much given to laugh) in roaring out in these words; *Mortifie the flesh, mortifie the flesh; the flesh is a Devil, the flesh is a Devil, mortifie the flesh;* &c. Upon this there immediately starts up another, pursued (as he thought) by and extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the supreme) of madnesse. A certain woman better than middle aged, being frighted almost out of her wits, by the bawling and howling of this sonne, intreated that they would keep in the lunatick and possessed person, and that he might be carried to *Bedlam*. The common people being astonished at this impious, hellish cue, were forced to pinne their faith upon their sleeves, as a truth confirmed by the lying of those propheticall mouthes. These relapses of fury and madnesse, having their intervalls of calmnesse and serenity, he admonished them, that all arms and weapons were to be laid aside, and that they should put off their guarded, edged and

Heretic, a catching, or mad disease.

scolloped garments, & their wrought smocks and petticoats, nay that women ought to abstain wearing their necklaces, and all things that were burdensome, intimating the manner wherein God that needs no arms, would fight their battels for them, and should discomfort all their enemies. The cowardly and inconstant vulgar being moved at the madness of this Doctrine, disburthened their bodies of all manner of cloathing. A certain harmless man having cast away his knife, takes it up again which his daughter looking askint upon rebuked her father; to which he answered, be patient, be patient, daughter, we shall have employment hereafter for this to cut bread withall. O how was this girle once a childe, but how was the old man twice! when the Student of *Bedlam*, the Son, with his yelling, was exhorting the bewitched people to singing and prayer, and to resist the Devil, the Father present-ly with his own son in whom he was well pleased, taught them, that the time of prayer being done, and that the time of war coming on, they must take up the instruments of war; whereupon he gets up into a Pulpit, and declared himself to the people who stood all about him, with a loud voice, that he was the Sonne of God, and cried out that he was born a true Mediatour unto them, &c. His mother being there present, they asked her whether she was the mother of the Son of God? To which between force and fear, she at length answered, though innocently, that she was. This gave occasion to many to be diffident, and to waver in the faith received; insomuch that a certain man discovering his dissatisfaction, and speaking ill of the sonne, the said sonne taking hold of him, flings him into a common shore, saying unto him now art thou deservedly cast into Hell: from whence the said man coming out all dirt, divers others unanimously acknowledged that they were defiled & bespattered with the same filthiness and abomination. And hence rise up that impious report of the Sonne of God, that he was thrust out of doors, which that Ambassadour *Antony*, being returned from *Munster*, having heard took it in mighty indignation, and by force breaking into the house, would have vindicated the holy expellens.

The

Heresicks incon-
stant in their
opinions.

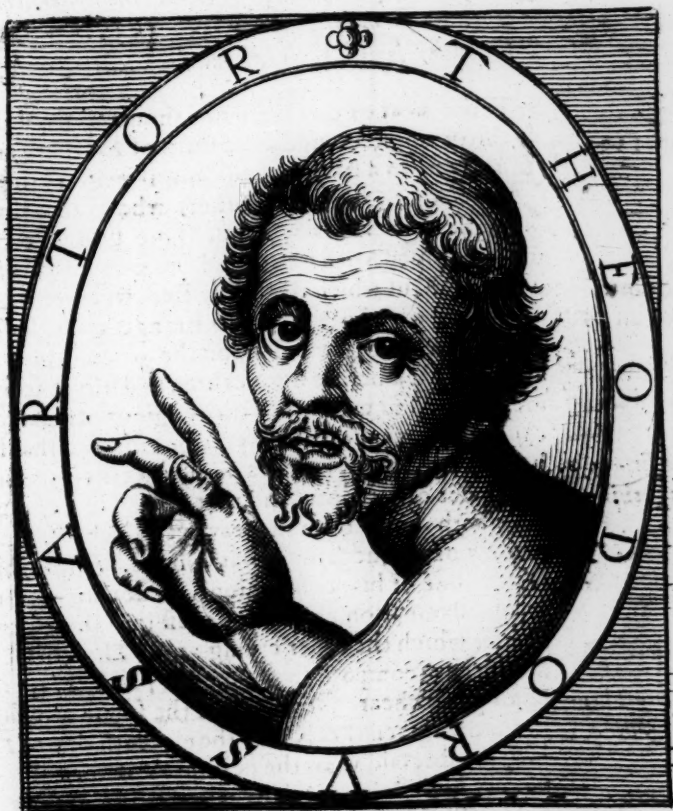
Herman blas-
phemes again.

His mothers re-
merity.

The Father and Son, were much against it that any should come in; yet he, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch broke forth into these words, *Thou villanous and contagious burthen of the earth; What madness, what extravagance hath besotted the without fear of divine judgement, to assume to thy self the title of the Son of God?* which spoken, swelling up with the leaven Of wrath, he casts himself upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot-ball; at last being well loaden with blows he rises, and breaking through the presse of the people, he got a way and escaped. In his way he comes to a hole in the ice broken for the cattel to drink, twenty foot over, which he made a shift to get over, as it is said, with the help of the Diuel; for many that would have found him out, lost their labour. All being now convinced that they were abused, for fear of the most noble Charles Lord of Gelderland, the viceroiy of Groningen (called also King of Gelderland) who was sent to appease that tumult, got secretly away. But before they were all departed, one of them called *Dremijs* (whom they called Doctor *Nu-* One *Dremijs* of *cins*) out of pure spight, laying hold of the Father, be- his party han- ing sick in his bed, thundred to him in these words; *dies him rough-* Thou villain, thou fruit and groanings of the Gal- *ty.* lows, where, where is now your governing, and au- thority? now the time of prayers is past, &c. Having dragg'd him out of bed by head & shoulders, they with some assistance bound him with cords, and delivered him to the custody of the Mistresse of the house to be Charles Lord safely kept till night. In the mean time the valiant of Gelderland, Charles surrounds the house with his men, and besieged &c. with his it, which the woman seeing, cut the cords. Be men surrounds ing loose, he takes a trident fork wherewith assaulting the house where them as with a sword, he put to flight forty men through Herman is. other houses, whom he hastily pursuing, was unawares surpris'd by others, and brought to Groningen. But be- Herman is ta- hold the miracle! to that very place, where this naked ken & brought [of all truth] *Messias* with his forky Scepter, and this prisoner to Shoomaker or Cobler beyond his Last, had with his Groningen. Trident put so many to flight, did the water-dreading

Anabaptists resort, and render unto God infinite thanks for the religious priviledges thereof. Of this lewd *Meissas*, who was now well acquainted with the fetters of *Groninghen*, it was asked in his torments, whether he questioned ther these routs (of whom he was ring-leader) were in his torments. out of pretence of sanctity raised to rob the publick treasuries, (as many thought) which yet (as some He is hardened say) was denied. For, he hardening himself against even the most cruel torments could be inflicted on him, still cryed out; *Destroy, destroy, destroy Monks, Popes kill all the Magistrates and particular our own*. In He dieth miserably the midst of these bawlings being miserably worried out, he gave up the ghost.

THEO



*Quis quia hic Sartor nudus qui deperit? ille
Qui nunc Cernentis nomine dignus est?*

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THEODOR the Botcher turns adamsite, he affirms strange things, his blasphemy in forgiving of sins, he burns his cloaths, &c. and causeth his companions to do the like. He and his rabble go naked through Amsterdam in the dead of night,
D d d ; denouncing

denouncing their woes, &c. and erreife the people. They are taken and imprisoned by the Burghers, but continue shameless. May 5. 1535. they are put to death, some if their last words.

Anno 1535

Theodorus
Sartor an Ad-
amite.

He affirms
strange things.

His blasphemy
in forgiving of
sins.

He burns his
cloathes, &c.
and causeth his
companions to
do the like.

IN the year of our Lord one thousand five hundred thirty and five, upon the third of February at Amsterdam, in a street called Salar street, at the house of Iohn Sifrid a cloth-worker, who at that time was gone into Austria about some businesse, there met seven men Anabaptists, and five women of the same perswasion, of which flock, the Bell-weather was Theodorus Sartor, who rapt into a strange enthusiasm and extasie, stretching himself upon the ground stark naked upon his back before his brethren and sisters, seemed to pray unto God with a certain religious dread and horror. Having ended his prayers, he affirmed that he had beheld God with his eyes in the excessive and ineffable riches of his glory, and that he had had communication with him, both in heaven and in hell, and that the day of his judgement was at hand. After which he said to one of his companions, Thou art decreed to eternal damnation, and shalt be cast into the bottomless pit; at which the other crying out, The Lord God of Mercy have compassion on me; the prophet said to him be of good chear, now art thou the sonne of God, thy sins are forgiven thee. Upon the eleventh day of February, the foresaid year, the persons afore mentioned, unknown to their husbands, repaired to the same Augias's stable. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, casts a helmet, a breast plate, a sword, and other armes, together with all his clothes in the fire. Being thus stark-naked, and his companions who yet had their cloaths, being uncovered, he peremptorily commanded them to do the like, as being such as must be as safe as himself. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And since Truth, which is most glorious in her nakedness, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of Truth

Truth and Justice. A great many hearing these things having quite cast aside all shame, offered up their shirts, smocks, and petticoats, and whatsoever favoured of earth, as a burnt offering unto God. The Mistress of the house being awoken by the stink which these cloaths made in burning, and going up into the upper chambers, she finds this deplorable representation of immodesty and impudence; but the power and influence of propheticall integrity brought the woman to that passe, that she was drawn in to wallow in the same mire of unshamefastnesse, whom therefore he advised to continue allways a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the clock, the other men and women marched barefoot after him, crying out with a horrid voyce *woe, woe, woe, the heavy wrath of God, the heavy wrath of God, &c.* in this fanaticke error did this hypocondriack rabble run about the streets, making such a horrid noise, that all Amsterdam seemed to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for Accident, (for this furious action happen'd in the dead night) took up arms; and getting these people (lost to all shame and modesty) up to the Palace, clapt them into prison. Being so disposed of, they would own no thoughts of shame or chastity, but would justify their most white and naked Truth. In the mean time the fire being smelt, they brake into the house where it was, and wondering at their casting of their cloaths into the fire, which had since reached the bed, they made shift to quench it. But the other distracted and mad people, such as desert to be sent to their kindred, the Savages and Heathens, convincibly persisted in their pestiferous opinion, and so upon the fifth of May the same year, they expiated their wicked impieties, by their death. Ones May the fifth farewell saying, was, *Praise the Lord incessantly?* Another was, *O God revenge thou these our sufferings!* Others put to death, cried out, *woe, woe, shut thine eyes.*

*He and his
ble go naked
through Am-
sterdam in the
dead of night.
denouncing
their woes, &c.
and retortise the
people.*

*They are taken
and imprisoned
by the Burgh-
ers, but conti-
nue shameless.*

*Some of their
last words.*



*Heretici plures visi hic cui visus ego illi
Pluribus invisusque Haresiarcha fui*

THE CONTENTS.

DAVID GEORGE, the miracle of the Anabaptists. At Basil he pretends to have been banished his Country for the Gospels sake; with his specious pretences he gains the freedom of the City for him and his. His character. His Riches. His wish
his

his Sect enact three things. His Sonne in Law, doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wifes death. He had formerly voted himself immortall, yet Aug. 2. 1556. he died &c. His death troubled his disciples. His doctrine questioned by the Magistrates, eleven of the Sectaries secured. XI. Articles extracted out of the writings of David George. Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

Conditions whereupon the imprisoned are set at liberty

The Senate vote the doctrine of D. G. impious, and declare him unworthy of christian burial, and that his body and books should be burned, which was accordingly effected

DAVID GEORGE, a man born at David George Delph in Holland, the miracle of the Anabaptists baptistical Religion, having lived in the lower the Anabaptists Provinces forty years, did in the year one Anno. 1554. thousand five hundred forty and four, with

some of his kindred and companions, in the beginning of Aprill, began his journey for Basill, in the state and condition of which place, he had before very diligently enquired. Whereof having sufficiently informed himself, he pretended that he had been driven out of his Country for the Gospels sake, and that he had *At Basill* been hitherto tost both on the land and sea of the *pretends to* miseries of this world; and therefore he humbly in- *he is been ba-* treated, that now at length he might be received into *nished his* some place of Rest. Some being by their representation Country for of his misfortunes and his tears, melted into compas- *the Gospels* sion towards him, he presum'd to intreat the Magistrate, *sake.* that in tenderness to Christ and his holy Gospel, he might be made capable of the privileges of the City, which if it were granted, he bid them be confident of Gods most particular protection towards their City, and that for the preservation of it, he engaged for him and his, that they should be ready to lay down their lives. The magistrates being moved with these just remonstrances

With his specious pretences he gains the freedom of the City for him and his.

His Character.

His riches.

He, with his self, enact three things.

remonstrances and desires received the viper as a Citizen, gave him the right hand of welcome & fellowship, and made him and his free of the City. What should the Magistrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard and that yellowish, sky-coloured and sparkling eyes, milde and effable in the midst of his gravity, neat in his apparel; Finally one that seemed to have in him all the ingredients of honesty, modesty and truth; to be short, one, if you examine his countenance, carriage, discourse, & the cause he is embark'd in, all things without him are within the limits of mediocrity and modesty; if you look within him, he is nothing but deceit, fraud, and dissimulation; in a word, an ingenious Anabaptist. Having already felt the pulses of the Senate and divers of the Citizens, comming with his whole family to *Basil*, he and his are entertained by a certain Citizen. Having nested a while in *Basil*, he purchased certain houses in the City, as also a Farm in the Countrey and some other things thereto appertenant, married his children, & by his good offices procured to himself many friends. For, as long as he remained at *Basil*, he so much studied Religion, was so great an Almes giver, & gave himself so much to other exercises of devotion, that suspicion it self had not what to say against him. By these cunning insinuations (this is beyond a young fox, and smells more of the *Lybian* wilde beast) many being surpris'd, came easily over to his party, so that he arriv'd to that esteem and reputation in matters of Religion, he pleased himself. This perswasion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought some with him, some were dayly brought from other places in the Low countries) and was yet further encreased by his sumptuous and rich plate & household-stuffe, which though they were gorgeous & majestical, yet were they not made to look beyond sobriety, cleanliness, and mediocrity. These people sojourning thus in common houses, desiring as yet to suppress the pernicious infection of their sect, very religiously enacted three things: First, that no man should profane or speak idly of the name of *David George*: Secondly, that

that no man should rashly or unadvisedly divulge any thing concerning his country, or manner of life; where it was that some thought him to be a person of some quality; some, that he was some very rich Factor or Merchant, whence it came that he was so excessively rich; others had other imaginary opinions and conceits of him, for as much as they themselves being strangers, lived in a Country where they could not be ascertained of any thing: Thirdly he was very cautious that none of the *Basilians* should be carelessly admitted into his acquaintance, society or correspondence, imitating therein the policie of the *Ferrets and weasels*, which (as is reported) never assault any bird of supremacy, in the places where they frequent. And thus did he by letters, writings and emissaries, plant and water the venomous seed of his sect through the lower Provinces, yet kept the ways by which he wrought unsuspected and undiscovered. For, although he had lived two years among them, there was not so much as one man infected; or had privately caught the itch of his Religion. What transcendent Mysteries are these! This man, though he feared neither deceit nor treachery from strangers, yet the fire kindled out of the deceitful embers of his own household. For, behold; one of his own Retinue doubting of the certainty of the New Religion he caused him to be brought before him, & asked him whether he did not acknowledge him to be the true *David* sent from heaven upon earth, and to be the Horn, Redeemer, and Builder up of the Tabernacle of *Israel*? to which the other answered roundly and peremptorily, that the restoration of the Kingdom of *Israel* and other things foretold by the Prophets were fulfilled in Christ, the true *Messias*, and that consequently there was no other to be expected. Which he hearing, not without great astonishment, did with much commotion of mind and bitter menaces thrust him, though his son in Law, out of doors, and [which is heavy to think on] excommunicated him. These things being thus managed, *David's* wife fell sick of a disease (which afterwards visited him and many more) that dispatch'd her into the other world. What a miracle is this! He that declared himself to be greater than Christ, and voted himself im-

His son in Law doubting his new Religion, is by him questioned, and upon his answer excommunicated.

His wife

immortal

He had formerly used himself immortal, yet he died, &c. mortal (upon the second of *August*, one thousand five hundred fifty and six) did die the death, and was honourably buried according to the ceremonies of the Parish Church, and his funerals were celebrated in the sight of his sonnes and daughters, sonnes in law and daughters in Law, servant men and maides, and a great conflux of Citizens. This sad calamity of his death extreemely troubled and tormented the minds of his disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had foretold that he would rise again in three years, & would bring all those things to passe which he had promised while he was alive. Upon the death of this man, a great many with resolute mindes made it their business not only to bring his doctrine into suspicion,

His death troubled his disciples

A good resolution.

A pattern for good Magistrates.

but into utter disesteem, unanimously resolving to embrace what ever was good, sound, and consonant to Christian doctrine, and reject the rest as heretical. In the mean time, the report beat up and downe, both among the people, and the more learned, that this man of ingenuity, and author of private doctrines, this very *David George*, was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that (though) most safely he was born a King, and that he accounted himself the true *messias*. The Magistrate being extreemly moved at these things not deferring his zeale any longer when the glory of God and his Sonne *Iesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom he rubbed over what things had been transacted some years before; that is to say, acquainted them, how that they had been banished their countrey upon the account of the Gospell, and upon their humble addresses received into the protection, and made capable of the priviledges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospell, but for that of the leaven of the sacrilegious *David*, though by all outward appea-

rance, they had hitherto been accounted favourers and professors of the true Religion. In the first place therefore the Senate being desirous to know the truth, *The Senates* required to have his true proper name; for, some have *enquiry* thought (as some authors deliver), that his name was *John Bruges*. Secondly, whether he had privately or publicly dispersed his Religion, and what Tenets he held. To which some made answer unanimously, that they had left the country for the true Religion sake, nor did they acknowledg themselves any other than the professors and practisers of the lawfull Religion. That for his name, he had not called himself by any other then his own proper name; and for his doctrine, they had acknowledged none either privately or publicly, save what he had privately sometimes suggested, which was not dissonant to the publick. The Magistrate perceiving this obstinacy of mind caused eleven *Eleven of the* of them, the better to discover the reall truth, to be *Secretaries* secured, and more narrowly looked to. In the mean *red.* time, the Senate leaving no stone unmoved in this business, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the business, and these the Magistrate recommended to men of the greatest learning *In such cases* to be read over and examined with the greatest care *the learned to* possible, that so whatsoever they should meet with *be consulted* repugnant to the Truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of articles out of his Writings.

1. **T**Hat all the Doctrine delivered by Moses the prophets or by Jesus Christ himself and his Apostles, *Articles extra* was not sufficient to salvation, but dress'd up and set *Ed out of the* forth for young men, and children, to keep them within *writings of* decency and duty; but that the doctrine of *David George* was perfect, entire, and most sufficient for the obtaining of *salvation.*

2. He affirmed that he was Christ and the Messiah, the well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust

of

of man, but of the holy Ghost and the spirit of Christ; who vanishing hence long since according to the flesh, and deposited hitherto in some place unknown to the Saints, was now at length reinfused from heaven into David George.

3. He held that he only was to be worshipped, as who should bring out the house of Israel, and the true (that is, the professors of his doctrine) tribe of Levi, and the Tabernacle of the Lord, not through miseries, sufferings, crosses, as the Messiah of the Jews did, but with all meekness, love, and mercy in the spirit of Christ granted unto him from the Father which is in heaven.

4. He approved himself to be invested with the authority of Saving, or condemning, binding and loosing, and that at the last day he should judge the twelve tribes of Israel.

5. He further maintained, that Jesus Christ was sent from the Father to take flesh upon him; for this reason at least, that by his Doctrine and the use of his Sacraments, men, being as it were no better then children, and incapable of receiving the true doctrine, might be kept within duty till the coming of David George, who should advance a Doctrine that should be most perfect and most effectual, should smoothe out mankind, and should consummate the knowledge of God and of his Son, and what ever hath been said of him.

6. But he further affirmed, That these things should not come to pass according to humane ceremonies, but after a spiritual dispensation, and after such a manner as had not been heard of, which yet none should be able to discern or comprehend but such as were worthy disciples of David George.

7. To make good and prove all these things, he wrested and mis-interpreted many places of the holy Scripture, as if Christ and the Apostles whom he commends, had intimated not themselves nor any other Ecclesiastical times, save only the coming of David George.

8. And thence it was that he argued thus: If the Doctrine of Christ and his Apostles be most true and most effectual for the obtaining of salvation; the Church which they had by their doctrine built up & confirmed, could not possibly have been broken to pieces, for (as Christ himself

himself testifieth) against the true Church, the gates of Hell shall not be able to prevaile: But that building of Christ and his Apostles is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Papacy, according to the Testimony of the same Christ; It therefore necessarily follows, that the Doctrin of the Apostles is imperfect and interrupted whence he concluded his own Doctrin and faith to be the only solid and sufficient doctrin.

9. Moreover he maintained himself to be greater than John Baptist, yea then all the Saints that had gone before him, for that the least in the Kingdom of God (according to the suffrage of Truth itself) is greater than John. But he said David George was one whose kingdom was heavenly and most perfect; whence he makes himself not only greater then John, but also sets himself above Christ, since that he was born of flesh and that himself was born of the spirit according to a heavenly manner.

10. He further allowed with Christ, that all sinners committed against God the Father, and against the Son may be forgiven, but those that are committed against the Holy Ghost, that is to say against David George, shall be forgiven, neither in this world, nor in the world to come; by which means it is apparent that he conceiv'd himself greater and higher than Christ, admitting Christs own Testimony.

11. He declared Polygamy to be free and lawful for all, even for those that are regenerated by the spirit of David George.

These heads [withont any brains] did the Magistrate deliver to be carried to some that were in the prison, to *Some of the in-*
 fish out what confession they would make, who besides *prisoned Secta-*
 these, being provoked and challenged by a number of *fries acknow-*
 Questioned at last, that this (*Davus*) I would *ledged David*
 say David George, was the same who had embroyled the *George to*
 lower parts of Germany with so many tumults & sediti- *have been the*
 on, but that as to that doctrin & the fore-recited Arti- *cause of the tu-*
 cles, they unanimously affirmed that they had never *mults in the*
 heard nor read of any such thing. Nevertheless they were *lower parts of*
 to acknowledg the Doctrin expressed in thote Articles, *Germany, but*
 to be pestiferous, execrable, and derived not from hea- *disowned his*
 ven, *doctrin.*

*An ingenious
confession and
resolution.*

A pious act.

*a lying report
raised.*

*Conditions
whereupon the
imprisoned
are set at liber-*

ty.

ten, but from Hell, and that it was heretical, and to be banished with an eternal Anathema; and withall, as men miserably seduced, yet desiring for the time to come, to be reduced into the right way, they were, with good reason, to implore forgiveness. Among those that were in close prison, there was one formerly of David's greatest confidants, who confessed, that indeed he had been infected with that Religion, but that since by the illumination of the grace of God, he discovered & detested the errors springing from it & avoided them as he would do a cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any such thing by him, and cried out against the fore-mentioned Articles as impious and blasphemous. These passages, the Judges appointed by the magistrate, gave him an account of, who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able Preachers of the Word, who, having diligently weeded out the tares of their errors, should sow into their hearts the saving seed of true faith. Those who were sent, sifting them with all the humanity, mildness, meekness & charity possible, could scarce nothing out of them, more than what the Judges who had been employed before, had done. In the mean time a report was spread about the City that it was not David George, nor any eminent person of any other name that had been buried, but that a meer swine calf, hie goat (haply an Ass) had been carried out and buried, and that the dead carcass embalmed with the strongest spices, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that doctrine, as unheard of, and such as deserved to be anathematized, and desiring to renew their acquaintance with discretion and their senses, are delivered out of those habitations of Iron which they had kept possession of for two months, upon these conditions, That none should make any purchases either within or near the city, without the knowledge and consent of the Magistrate: That they shall not entertain any coming out of the lower Provinces, though

though of their kindred, but at publick houses or Inns. That the printed books and writings that were translated into the Dutch language shall be brought into the Palace. That there should be nothing published that were disconsonant to Christian Doctrin. That children should be educated according to incorrupt manners. That they should not make such promiscuous marriages among themselves as they did. That they should take no Dutch into their families. That they should submit to amercements & pecuniary mulcts [if any were inflicted on them] as Citizens ought to do. That upon a day assigned, they should in the Parish church, in the presence of the whole congregation, make a publick abjuration of the said Religion, & condemn and anathematize the whole Sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe, with all the reverence and gratitude they could possibly express. These things being thus managed, the most renowned Senate, returning afresh to the business of the Arch Heretick, passed these votes.

viz. That the doctrine of David Geroge, upon mature examination thereof, was found impious & derogatory to the divine Majesty: That the printed books, and whatsoever may have seen the light, should have the second light of the fire; That he as the most infamous promoter of that execrable Sect, and a most horrid blasphemer against God and Christ, should not be accounted worthy Christian burial. That he should be taken up out of his grave by the common Hangman, and together with his books and all his writings; and his manuscripts should, according to the Ecclesiastical Canons be burnt in a solemn place. According to the said judgement, the carkasse being digged up, was, with all his writings, whereof the greatest part was that (truly) *miraculous book*, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much disfigured, nay so little, that he was known by divers (he being covered with a watered garment, having about him a most white sheet, a very clean pillow under his head, his

The votes of the renowned Senate.

The doctrine of D. G. declared impious.

He is declared unworthy of Christian Buriall.

And that his body and books should be burned.

Ecc

yellowish

*A fit punish-
ment for per-
verse Heretick,*

yellowish Beard rendring him yet graceful; to be short; having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publicly to be seen, and in the third year after his death, was with his writings consecrated to *Vulcan*, that is to say, burned.



MICHAEL.



*Omnia quæ potentia voces hominūque Deūque
Infandi Serues nominis opprobrium!*

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SERVETUS his converse with Mahumetans and Jews. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24 year of his age, he boasted himself the only Teacher and Sces of the world. He inveighed

See a

again

against the deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the Holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553, by the decrees of several Senates, he was burned.

Servetus his
converse with
Mahumetans
and Jews.

He disguiseth
his monstrous
opinions, with
the name of
Christian Re-
formation.

The place of his
birth,

His arrogant
Boast,

He inveighs
against the
Deity of Christ.

Oecolampadi-
us confutes his
blasphemies, &
causeth him to
be thrust out of
the Church of
Basil.

MICHAEL SERVETUS, like another Simon Magus, having converted long among the Mahumetans and the Jews, and being excellently well furnished with their imiginous opinions, begat both out of Divinity, & the general treasury of Christian Religion, a monstrous issue of opinions, with the collusion of what he had received from the extravagant Mahumetans, and Thalmudists, upon which brat this instrument of Satan, must needs bestow the disguised name of Christian Reformation. From this Cocks egge were bred these Cockatricees, Gonses, Gribaldus, Blandrata, Gentilis, Alciatus, Simanus, Casanovius, Menus, and diverse other Anabaptistical Vipers, who extremely increased the restless waves of Sects and opinions. We, recommending the rest to their proper place. Hell, will take a more particular survey of one Religion; and by the horridness of that guels at the others. This Servetus was a Spaniard, born in the Kingdom of Arragon, most unworthy both of his name and Nation. Being wrapt into a most credible Enthusiasm, he boldly lays his unwashed hands upon holy divinity; and at the four and twentieth year of his age, boasted himself to be the only Teacher and Seer of the world, making it his main design, & by his impious & worthlesse writings to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and which all entamed with hopes of raising no ordinary tumults, he bestirs himself winde and tide for Basil; but Oecolampadius, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and

by the publick authority he had, caused him as a person blasphemous to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wise and learned *Melancthon*, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch hereticks his Predecessors, and being bird-lind, he held that there was but one person in the God-head to be worshipped and acknowledged, which was revealed to mankind sometimes under one notion, sometimes under another, and that it was thus, that those notions of *Father*, *Son*, and *Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour *Iesus Christ* according to his humane nature, was not the Son of God; nor coeternal with the Father. The *Holy Ghost* he granted to be nothing but that influence by which all things are moved, which is called *nature*. He most impiously Ironical, affirmed that to understand the word *Person*, we must refer our selves to *Comedies*. But the most horrid blasphemy of all was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolical phantasm, the laughing-stock of Satan, and the monstrous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the only Article of the Trinity, the *Turkish Alcoran* might be easily reconciled to the Christian Religion; and that by the joyning together of these two, a great impediment would be removed, yes, that the pertinacious asserting of that Article had engaged to madness whole Countries and Provinces.

Servetus held but one person in the God-head to be worshipped, &c.

He held the Holy Ghost to be Nature. His horrid blasphemy.

He would reconcile the Alcoran to Christian Religion.

*He declares
himself Prince
of the Anabap-
tists.*

*At Geneva,
Calvin re-
proves Serve-
tus.*

*Servetus his
obstinacy.*

*Anno 1553.
By the decree
of several Se-
nates he was
burned.*

This abomination of God and men held that the Pro-
phet *Moses*, that great servant of God, and faithful
steward of the Lords house, that *Prince* and *Captain*
General of the people of *Israel*, one so much in favour
with God, that he was admitted to speak to him face to
face, was to be accounted no other than an *Impostor*,
He accounted the Patriarch *Abraham* and his seed,
too much given to Revenge, and that he was most
unjust and most malicious to his enemy. The most
glorious Church of *Israel*, (tis the swine that loves
the mire) he esteemed no better than a Hogge-Sty;
and declared himself a sworn prince of the Anabaptisti-
cal generation, But, keep off, and approach not. O
all ye other Heresies and Hydra's of opinions of this
one man, suries not capable of expiation! Being ar-
rived at *Geneva* and being forbidden to spue out and
spatter his pestiferous blasphemies, he continued in
hostility against all sharp, but wholesome admonitions:
which *Calvin*, that famous Minister of the Church
perceiving, being desirous to discharge the duty of a
soul-saving Pastor, went friendly to *Servetus*, in hopes
to deliver him out of his most impious errors & horrible
Heretic, & so to redeem him out of the jaws of Hell &
faithfully reproved him. But he being dizzled with the
brightness of Truth, & overcome, returned nothing to
Calvin (so well deserving of him) but an intollerable
obstinacie, and inconvincible recapitulation of his blas-
phemies, whence it came to passe, that by the just
and prudent Decree of the Senates of *Bernen*, *Zuring*,
Basil, and *Scaffuse*, and by the righteous condemna-
tion of the eternal God, in the moneth of *December* in
the year one thousand five hundred fifty and three,
(or as *Sleidan* hath it, in *October*) he was (how great
is the obstinacy of blasphemy!) being at that time
ecstasically hardened and intoxicated, consecrated to
to the avenging flames

A R R I U S



*Dirigit Trini qui formam Numeris ecce !
Diriditur membris, Viceribusq; suis.*

THE CONTENTS.

Artianisme its increafe, Anno 323.
THe General Council at Nice, Anno 325. called as
 a remedy againſt it, but without ſucceſſe. The Ari-
 ans miſ-interpret that place, John 10. 30, concerning
 the Father and the Son. They acknowledged one
 Son only

See 4

only. God in a Iudaical sense. They deny the Trinity
 Arrius his wretched death, Anno 336.

Arrianisme, its
 increase
 Anno 323.

The General
 Council at
 Nice.

Anno 325.
 called as a re-
 medy against
 Arrianism, but
 without success.

The Arrians
 mis-interpret
 that place,
 Joh. 10. 30
 concerning the
 Father and the
 Sonne.

They acknow-
 ledged one only
 God in a Iuda-
 ical sense.
 They deny the
 Trinity.

ABout the year of the Incarnation of the Son of
 God, three hundred twenty and three, Hell
 was deliver'd of a certain Priest at *Alexandria*
 named *Arrian*, a man subtile beyond expression,
 the trumpet of eloquence, one that seemed to
 have been cut out for all honesty, and elegance, who
 yet, with the poison of his Heresie, and the *Circæan*
 cups of his destructive doctrine, did in the time of *Sil-
 verster* Bishop of *Rome* and the Emperour *Constantine*,
 draw in a manner all Christendome to his opinion, and
 so corrupted some, even great nations in the East,
 that except a few Bishops who stood to the true doctrine,
 none appeared against him. To remedy this disease,
 at *Nice* in *Bithynia*, in the year three hundred twenty
 and five, a general Council was called; but to no pur-
 pose; for the contagious stocks of *Arrianisme* were
 deeply rooted, so that they were become such ravening
 wolves among the flock of Christ, that all that would
 not embrace their believe, were to expect banishment
 or death. These imagined that the *Sonne* was not of
 an equal nature and coeternal with the Father; to
 confirm which, they alledged that place of *Iohn* 10.
 30. which sayes, *I and the Father are one*; and though
 they called the Sonne a great God, yet they denied,
 that he was a living and true God, and co-essential
 with the father. They boasted that they were ready to
 answer all objections, and acknowledged one only
 God, in a Iudaical sense. To that, *I and the Father*
are one. They were used to retort thus, Doth the u-
 nity in this place denote co-essencie? It must therefore
 follow, that it is as much, where the Apostle sayes, *I*
and he that watereth, are one. *Cor. 3. 8.* They accounted the word *Trinity* a laughing stock and
 a Fiction, that the Sonne of God was a Creature, and
 that the Holy Ghost, was both born of Christ, and con-
 ceived and begotten of the *Virgin Mary*. All that were
 baptized in the name of the blessed trinity, they bap-
 tized again. They denied that Christ was the Sonne
 of God according to the Spirit and the Godhead; they
 denied

denied God his own Son.

While *Arrius* was disburthening himself of the necessities of nature, his bowels came forth, and with them his life. And so he who was the successor of those Arch-Heretics, *Artemon* (who lived about the year of our Lord two hundred) & *Paulus Samosatenus* (who lived about two hundred forty one) came to a miserable death, in the year three hundred thirty six. See *Athanasius*, *Epiphanius*, *Hilarius*, *Hierom*, *Augustine*, *Ambrose*, *Basil*, *Theodoret*, *Eusebius*, *Socrates*, *Nicephorus*, *Sozomen*, & other Ecclesiastical writers, who have treated of these things more at large.

 MAHO-



*Adhuc Ingens Mahomates ego lachrimabile mundi
Prodigum struigeri dux et origo Mali*

THE CONTENTS.

MAHOMET characterized. He made a laughing stock of the Trinity. He agreed with Carpo-
crates, and other Hereticks. He renewed Circumcision,
and to indulge his disciples, he allowed them Polygamy,
&c. His Iron Tombs at Mecca,

IN the year six hundred twenty two, *Honorius* the Anno 622, fifth being Bishop of Rome and *Heraclius Caesar* Emperour of the East, a transcendent Arch-heretick called *Mahomet*, exchanged Hell for earth; a *Pro-Mahomet chap* phes, by Nation an *Arabian*, but most deprav'd & raskerized, corrupt. He had sometimes been a Merchant extremely rich & withall very subtile; to be short, he was a serious professor of diabolical Arts, a most ungodly instrument of Satan, the Viceroy of antichrist, or his sworn fore-runner. This man endeavoured to extoll his brother *Arrius*, with such praises as are correspondent to his Heaven. He also with *Sabellio* renewed the laughing stock of the Trinity. He with *Arrius* and *Eulachning-stock* *nomius*, most fervently and contumeliously held that of the Trinity: Christ, was only a Man, and that he was only called God, *secundum dici*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* *He agreed with* who denied that Christ was a God and a Prophet. *Carpocrates*, This is also he that shakes hands with *Cerdonius* who and other here- utterly abjur'd the Godhead of the Sonne, or that he ticks. was co-substantial with the Father. He imagined with the *Manichees*, that it was not Christ, but some other that was fastened to the Crosse. With the *Donatists*, he contemned the purest Sacraments of the Church. With the most impure *Origen* he affirms that the Devils shall be eternally saved according to an humane, yet an invisible manner. He with *Cerinthus* placed eternal Felicity in the lust of the flesh. Circumcision, that *He renewed* was long since abolished and antiquated, he re- *circumcision* newed. Upon his disciples he bestowed the priviledges, and to indulge of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had his disciples, he done; and with dreams and an imaginary Phrensy was allowed them the miserable wretch ever troubled. This man when he *Polygamy, &c.* dyed was put into an iron Tombe at *Mecca*, which by the strength of Loadstones, being as it were in the *His Iron Tomb* middle and centre of an arched edifice, hangs up to at *Mecca*. the astonishment of the beholders, by which means the miraculous sanctuary of this Prophet is greatly celebrated. All the dominions of the Great *Turk*, profess this mans faith, whom they acquiesce in as a miracle,



*Ille ego qui Undarum mysteria sacra negavi
Ignorantior sum discere caverem meo*

THE CONTENTS.

HUBMOR a Patron of Anabaptism. He damned usury. He brought in a worship to the virgin **MARY**, &c. The Senate of Suring by a Council reduced him. He renounced the heads of his former doctrine. Himself or Sect still active. He is taken and

and imprisoned at Vienna in Austria. He and his wife both burned.

DOCTOR Balthazar Hubmor of Friburg, a man excellently well learned, another *Roscius* in his affairs, a Clergy man at *Ingolstade*, was the third eminent Patron of *Anabaptism*, and a sworn promoter of that worthy sect. This man in his Sermons at *Regenburgh*, inveighed so bitterly and so implacably against the usury of the Jewes, that he banished it even to eternal damnation; he brought in a certain Religious worship to be done to the Virgin *Mary*, and some superstitious vowes, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, untill the most wise Senate of *Suring* applied the universal medicine of a Counsil to these things, & assigned a day to reduce and root out that Sect, which was the seven-teenth of *Iannary*, in the year one thousand five hundred twenty five, wherein the Senate being present a great presence of people, the most learned *Zwingle*, and other sons of learning, opposed this doctrine, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingeniously confessed himself to be overcome. The heads of the doctrine which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of *Anabaptism*; He affirmed that the spirit both before the fall and after was uncorrupt and unblameable, and that it never dies in sin; whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers rebaptized into their better senses, yet the re-ments of this sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which overturned almost all. This man escaping the endeavours of spies, and shunning the Halber, was at length taken with the figtree leaf of divine vengeance, and cast into prison at *Vienna* in *Austria*. Being afterwards put to the question, it being the designe of vengeance,

Hubmor Pa-
tron of Ana-
baptisme.

He damned
usury.

He brought in
worship to the
Virgin Mary

The Senate of
Suring by a
Counsil redy
ced him.

He renounced
the heads of
his former do-
ctrine.

Himself, or
Sect. Still
afflive.

He is taken &
imprisoned at
Vienna in Au-
stria.

the

*He and his
wife both
burned;*

the revenging fire turned him to ashes. His wife being also baptized into the same whirl-pool of Baptisme; they both, with minds hardened to their own persuasions, were not disengaged of their faith, but with the departure of their lives.

JOHN:



*Hutus ab Humore excrevit; cervice resecta
Sic unâ in geminum pullula Hydra caput.*

THE CONTENTS.

JOHN HUT the prop and pillar of Anabaptisme.
His credulity in dreams and visions. He is accounted
a true Prophet by his proselytes. At Meiborn, his Fran-
kernsey became as it were a Monastery.

*John Hut the
prop and Pillar
of Anabaptism*

*Anabaptists
aim at the
advancement
of themselves
but destruction
of others.*

*Hut his credu-
lity in dreams,
and visions.*

*Hut accounted
a true Prophet
by his profes-
sions.*

*At Merhern
the Husian
Fraternity be-
came as it were
a Monastery.*

IN the times of the fore-mentioned *Balthazar* rise up *John Hut*, a learned man, the prop and Pillar of Anabaptisme, an eminent despiser of Pædobaptisme, which kinde of baptisme he accounted the execrable fiction, of the Schoolmen; whence it came, that he perswaded men, that if they were not baptized by him and his, they must necessarily incurre great danger to their souls. To which he added, that, those who were honoured with the prerogative of his baptisme, should be the restored people of *Israel*, and that the wicked *Canaanites* should be destroyed by their swords, and that God himself should reveale from heaven the times wherein these things should be fulfilled. To visions & horrible dreams, (which he thought proceeded to him from God) he gave great credit, & he affirmed that he saw the preparations of the last day, and the Angel going to blow the Trumpet, by an indisputable revelation from God. Upon the account of which dreams, his Disciples, as credulous as their Master, spent and destroyed all they had, fearing the difficulties of the times, wherein they should spend them; all which being scatter'd and consum'd before the day came, they suffer'd a punishment, and inconveniencies besitting their folly, having the lash of poverty perpetually at their backs.

How verily y^e generation on whom the greatest quantity of black *Hellibore* would not be much effectual, did still adore this miraculous peice of madness as a true prophet, even to admiration, of which men, some not worthy the face or name of mankind, do at this day in great numbers live at *Merhern* in Palaces & Covents upon their accidental contributions, & where they get their livelyhood with their hands, and apply themselves to any handy craft, wherof they are the Masters and Governours, who by the commodities gained by them increase the common stock: They have at home with them their Cooks, their Scullions, their Errand-boys, & their Butlers, who have a care and dispose all things as they do in monasteries and hospitals. They study to maintain mutual peace and concord; being all equal. These even to this day are commonly known by the name of the *Husian Fraternity*.



*Polluit ut metem sectis deformibus error,
Corpore sic Hetzer fadus adulter erat.*

THE CONTENTS.

L Odowick Hetzer a famous Heretick. He gains
Profelites in Austria and Switzerland. Anno
1527. At a publick disputation Oecolampadius pusses
Hetzers Emisaries to their shists. Hetzer denied
Christ to be co-essentials with the Father. His
Fff, farewell

farewell to his Disciples. He is put to death for Adultery.

Lodowick Hetzer, a famous heresick.

Lodowick Hetzer, famous for his *Heresie* and *Learning*, was first very intimately acquainted with *Nicholas Stork*, and then with *Thomas Munzer*, yet he agreed not with these in some things, as in that opinion of theirs of the overturning and destroying of all the powers of this world, which opinion he looking on as * malicious & barbarous forsooke them, and joyning with *John Denk*, they by their mutual endeavours, sent some Prophets into *Germany*. But dissenting also from him in some things, he propagated his own Sect in *Austria*, and made many *Proselytes* at *Bern* in *Switzerland*. Which gave occasion that the Reverend Senate appointed a publick disputation at *Soning*, and caused letters of safe conduct to be sent to *Hetzer* & his followers, for which bickering was set apart the first day of *February*, in the year one thousand five hundred twenty seven, where he appeared not himself, but his *Emissaries* came, who were by the most learned (but withall stinging,) *Oecolampadius* driven unto their shifts and enforced to acknowledge conviction. *Hetzer* was a considerable part, and the firebrand of the *Anabaptistical* sect, but he stiffly denied *Christ* to be co-essential with the Father, which the verses made by him upon the carrying of the Cross, do more than hint,

* An isem to the Hot-spurs of our times.

Hetzer gains Proselytes in Austria, and Switzerland.

Anno 1527, at a publick disputation, Oecolampadius puts Hetzers Emissaries to their shifts.

Hetzer denied Christ to be co-essential with the Father.

*Ipse ego qui propria cuncta hæc virtute creabam
Quæris quot simus? Frustra, ego solus eram.
Hic non tres numero, verùm sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio Personam, solus sum rivus ego, & fons.
Qui me nescis, eum nescio, solus ero.*

I who at first did make all things alone,
Am vainly ask'd my number, as being one.
These three did not the work, but only I
That in these three made this great Syzygie.
I know no Person, I'm the only Main,
And though they know me not, will one be gain;

He

He was excellent at three tongues, he undertook to translate the book of *Ecclesiasticks* out of the Hebrew into *High dutch*. *Planterus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his Disciples, and with most devout prayers commended himself to god, even to the astonishment of the beholders. He having been long kept in close prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die: and thinking himself unworthy of the city. was led without the walls, where he was put to death, not for *sedition* or *baptism* (as *Planterus* saies) but for *Adultery*, which act he endeavoured to defend by some arguments fetcht from the holy Scriptures.

His farewell to his Disciples.

He is put to death for Adultery.

Fff2

MEL.



*Pilius a tenens suetus doctissime Nostri
Hofmanni tenera excoiare Grege*

THE CONTENTS.

HOFMAN a Skinner, and Anabaptist, Anno
1528. seduced 300 men and women at Embda in
West-Friesland. His followers accounted him a Prophet.
At Strasburg, he challenged the Ministers to dispute,
which was agreed upon Jan. 15. 1532. where being
mildely

MELCHIOR HOFMAN,

mildly deals with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.

IN the year one thousand five hundred twenty eight, Anno 1528. Melchior Hofman a Skinner of Strasburg, a most eloquent and most crafty man at Embda in West Friesland, ensnared 300. men and women into his doctrin, where he conjured up Anabaptism out of hell upon pain of damnation, whereupon being returned to the lower provinces, who ever adressed themselves to him, he entertained them with water baptizing all promiscuously. This man upon the prophecy of a certain decrepid old man went to Strasburg, it having been foretold him, that he should be cast into prison, and remain there six moneths, at which time being set at liberty, he should, with his fellow labourers, disperse the harvest of the Gospel through all the world. He was by his followers acknowledg'd & honour'd as a great Prophet. This was the great prop and pillar of the reign of Munster. Having therefore made what haste he could possible to Strasburg in order to the fulfilling of the prophecy, he there challenges the Ministers of the Word to dispute, which offecture the Senate engaged with, upon the eleventh of January one thousand five hundred thirty and two; at which time, the mists and clouds of errors & blindness, were quite dispersed by the Sunne of the Gospel. However, Hofman stiffly adhered to the foresaid prophecy, as also to his own dreams and visions; nor would he acknowledge himself overcome; but, their mildness having somewhat appeased him, he was thence dismissed, as one judged worthy of such a place where Lepers are that up, lest others be infected. But 'tis incredible how joyful he was at that newes, our of an excessive thanksgiving to God, putting off his shoes, and casting his hat into the ayre, and calling the living God to witness, that he would live upon bread and water, before he would discover and brand the author of that opinion. In the mean time some Prophets begin to rise and make a stirre, hinting that he should be secured for that half year, and that afterwards he should goe abroad with one hundred

1528.

Hofman a

Skinner, and

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duced 300.

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A delusive

phcey.

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At Strasbur

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the Ministers

dispute, which

was agreed up

on, Jan. 11.

1532.

Being mildly

dealt with, he

is nevertheless

obstinate.

Other Prophets

delude him.

* Yet it's like, forty and four thousand Prophets, who should, without
 to back their any resistance, * reduce and bring the whole world un-
 prophecies, they der the subjection of their doctrine? There was also a
 extended liber. certain Prophets who should Prophesie, that, this
 ty of conscience. Hofman was Elias, that Cornelius Polterman was Enoch,

*A prophetess
 deludes him*

and that Strasburgh was the new Jerusalem, and she had
 also dreamed, that she had been in a great spacious Hall,
 wherein were many brethren & sisters sitting together,
 whereinto a certain young man in shining apparel
 should enter, having in his hand a golden Bowl of rich
 Nectar, which he going about should taste to every one;
 to whom having drunk it to the dregs, there was none
 Pretended to compare with him, but only Polterman.
 Alas poor Melchior! He having nothing, yet made Ma-
 ster of a strong Tower, did after the example of Esdras,
 signifie by Letters that his Baptisme should be put off
 for two years longer, untill Asrick should bring forth
 another monster, that should carry hay in its horns.
 There were many other dreams, and some nocturnal
 pollutions, which they attributed to heaven & thought
 such as should have been written in Cedar. But it was
 Melchior's pleasure to think it a miserably happy kind
 of death, to die voluntarily, by pining and consuming
 away with hunger, thirst, and cold.

*He deluded
 himself.*

*He voluntarily
 pined himself
 to death.*



*Discipulos sic Rincke docet Baptisma negare
Sanguine carnifices et seclerata manus*

THE CONTENTS.

Melchior Rinck, an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple Thomas Scucker, in a waking dream cut off his brother Leonard's head, pretending for his murder obedience to the decree of God.

Fff 4

MEL

Melchior
Rinck, an
Anabaptist.

MELCHIOR RINCK, a most wonderful Enthusiast, was also a most extraordinary promoter of Anabaptisme, and among his followers celebrated the festivals of it. He made it his business to extoll Ana-

*He is accounted
a notable Interpreter
of dreams
and visions.*

baptisme above all others, with those commendations (which certainly it wanted not) Besides he was accounted no ordinary promoter and interpreter of dreams and visions, which it was thought he could not perform without the special indulgence of God the Father; nay, he arrived to that esteem among the chiefest of his opinion, and became so absolutely possessed of their minds, that his followers interpreted whatever was scattered abroad concerning dreams and visions, to have proceeded from heavenly inspirations from God the Father. Accordingly in *Switzerland* (to omit other particulars) at *Sangall*, even at a full

His disciple

Thomas Scucker, in a waking dream cut off his Brother's head

Council, his disciple *Thomas Scucker*, being rapt into an Enthusiasm, (his Father and mother then present, and his Brother *Leonard*, having by his commanding, cast himself at his knees before him) calls off his Brother for a sword, whereupon the parents and divers others running to know what was the cause and meaning of such an extravagant action, he bid them not be troubled at all, for there should happen nothing but what should be according to the will of God; Of this waking dream did they all unanimously expect the interpretation. The aforesaid *Thomas* [giving alas of too much credulity] did, in the presence of all these sleeping-waking spectators cut off his own brother's head, and having forgotten the use of water, baptized him with his own blood, but what followed? The Magistrate having sudden notice of it, & the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had therein obeyed the decrees of the Divine power. These things, did the unfortunate year one thousand

He pretends (for his murder) obedience to the decree of God

Anno 1627

and

and five hundred twenty and seven see. Here men
may perceive, in a most wicked and unjustifiable
action, the eminent tracts of an implacable fury and
madness; which God of his infinite goodness
and mercy avert from these times.



ADAM.



*Nomine qui Pastor tu Impostor moribus audis
Qui a recto teneras Tranite ducis oves*

THE CONTENTS.

Adam Pastor a derider of Pædobaptism. He revived the Arian heresie. His foolish interpretation of that place, Gen. 2. 17. so often confuted.

ADAM

ADAM PASTOR, a man born at a vil Adam Pastor
 lage in *Westphalia*, was one of those who with a derider of
 the middle finger pointed at *Pædobaptism*; that *Pædobaptism*
 is to say, looked upon it with indignation, as a
 thing ridiculous, being of the same opinion in that busi-
 ness, as *Menno* and *Theodorus Philip*, but as to the incar-
 nation of God, he was of a quite contrary judgement.
 For *Menno* held, that Christ was something more wor-
 thy and more divine then the seed of a woman, but
 (our) *Adam* stood upon it, that he was lesse worthy *He revived*
 then that of God, so that he rowled up the *Arrian* he- *the Arrian*
 resie, which had lain so long asleep, as having been but *heresie.*
 too famous in the year three hundred twenty five. For
 in a certain book of his, whose title was, *OF GOD'S*
MERCIE, he writ thus, *The most divine word,*
which is the main considerable in our business, is written in
the second of Gen. v. 17. The day that yee shall eat of the
 fruit, ye shall die the death; *This is that word, which is* *His foolish in-*
made fl. sh Joh. 1. Yea that God which is incapable of *terpretation of*
suffering & impassible, is made passible, and he that was *that place,*
immortal; is made mortal, for he was crucified, and died for *Gen. 2 17.*
our advantage. To be brief he held that Christ was not
 to be accounted any thing but the hand, the finger, or
 the voice of God. But although the opinion or religion
 of this (third, but most unfaithful) Pastor *Adam* wandet
 out of the limits of divinity & that it seem to be an an-
 cient heresie, containing nothing in it but what is childish,
 trifling, & meer soppery, & hath been confuted and *His opinion*
 brought to nothing by the most religious preachers of *hath been*
 the word of God, notwithstanding the barking of the *sufficiently*
 viperous progeny of *Arrius* and *Servetus*; yet he hath *refused.*
 this in particular, that he would have us look narrowly
 to his explication of the second of *Genesis*, which he to
 commends, where he foolishly & vainly endeavours to
 prove that the *prohibition there*, is the word made fl. sh.
 This monster did not only beget this sect, but nurted
 it, here are baits, allurements, and all the poisonable
 charms imaginable that may cunningly seduce the best
 and most innocent of men. But alas! where is the free
 and indulgent promise of God of the seed of the wo-
 man, which cuts the very throat of the Divil, and tyes
 him

him in the strictest chains? where are his often promises to *Abraham*? to *Isaac*? to *Israel* and to his old people, confirmed by a league so solemnly made? *In thy seed all the earth shall be blessed. And thou shalt be a blessing unto me.* This seed, witness the Apostle, is none other than Christ himself, whom God without question meant. The desperate contagion of this man's Religion did *Servetus* and his adherents profess, embrace, and celebrate,

HENRY



*Vestra Domus Nicholae cadat, quæ exrudere versa
Futile fundamen Religionis habet.*

THE CONTENTS.

HENRY NICHOLAS, Father of the Family of Love. He is against Infant Baptism, His devilish Logic,

HENRY

Henry Nicholas
*Father of
 the Family of
 Love.*

*He is against
 Infant Baptism*

** As to that mi-
 nute (if he con-
 fide not God)
 we may believe
 him.*

His blasphemy

*Doubtless he
 hugg'd himself
 in this opinion.
 His divellish
 Logic.*

** Hereticks al-
 low not of the
 Scriptures.*

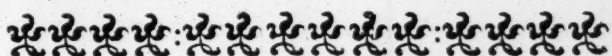
There was also one *Henry Nicholas* the Father of the Family of Love, (as he called himself) and not the meanest man of all his Gang, one who by many means endeavoured to cripple the Baptism of Children, as is too known and apparent out of his writings, which at a third hand, he with all freedom, earnestness, & kindness, endeavoured to communicate to *David George* and the other of his fellow-labourers, and his new *Jerusalem* friends. This man in a Pamphlet of his, wherein he notably described himself and which he dedicated to an intimate friend of his under the name of *L.W.* maintaining that the* minute of the last Trumpet was coming, that should unfold all the Books of unquiet consciences, hell, & eternal Judgement, which should be found to have been only things grounded upon meer lies, and as all wicked and high misdeeds were hateful and detestable to God, so also were glorious & plausible lies no less odious to him. The same man endeavoured to persuade people, that he was a partaker of God, and the humanity of his Son. He further affirmed, that at the last day God should bring all men, nay, the *Devils* themselves into perfect happiness. All the things that were said of *Devils*, of *Hell* or *Angels*, and eternal Judgement, and the pains of *Damnation*; he said were only told by the *Scripture* to cause fear of civil punishments, and to establish right Policy.

The Conclusion.

These few things we have brought to light, were not invented by us, but were extorted out of their own Disciples, with abundance of discourse, not without the presence of many men of godliness and excellent understanding, * they admitting not the universal rule of the *Scriptures*. But alas! take these away, where is Faith? fear of God? eternal happiness? But let us believe them, let us believe them, and we shall be saved.

Oh! that to Heresies I could say

FINIS.



An Alphabetical TABLE to the Revelation of *Hereticks*.

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